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GRAMMATICAL STUDIES  
IN THE  
COLLOQUIAL LANGUAGE  
OF  
NORTHERN CHINA,

ESPECIALLY DESIGNED FOR THE USE OF MISSIONARIES,

BY  
J. S. McILVAINE.

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SHANGHAI:  
AMERICAN PRESBYTERIAN MISSION PRESS.  
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## P R E F A C E .

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ONE who observes the industrial arts of the Chinese is often surprised to see what simple apparatus may accomplish excellent results. And so in their speech, intonated monosyllables are dexterously and vigorously employed—clauses are subordinated or coordinated, prefixed or appended in such clear logical sequence, that the polysyllables, inflexions and many conjunctions of Western languages seem in comparison clumsy and absurd. That there are rules and principles governing this language is self-evident, otherwise no two Chinamen could understand each other. Nor can we admit that the subtlety of those principles shall baffle Western students. Probably few of us will ever talk as fast as the natives, but we are warranted in aspiring to a clear forcible and picturesque style of discourse. The English student especially is to be encouraged by the remark of Morrison, endorsed by Julien, that in not a few details of grammar the Chinese and English idioms agree. Yet it is obvious we should expect greater differences than we encounter in studying European languages.

That there cannot be eloquent teaching in Chinese is a most fallacious scoff. Few missionaries but have seen spell-bound audiences hanging upon the lips of earnest preachers. Appreciation of rhetoric is a national trait. If we use their language well, we can both please and influence them. To them at least it may be made beautiful; and not a few foreigners come to join in their enthusiasm.

Nor is it in the literary style alone that the Chinese has power. The colloquial which could be used by some of the greatest thinkers of the Sung Dynasty to express their philosophic speculations, needs only a little attention to develop into a cultivated and elegant language. To command such a medium for delivering his message should be the study of every missionary. Moreover the disenthralment of China from its dead language seems to be an incidental part of the mission of

Christianity. We should learn to write in a style intelligible to all who know letters, a style which will ultimately supplant the wen-li, as the vulgar dialects have supplanted Latin in Europe.

The writer, after learning Chinese by rote for several years, began to have glimpses of general rules which might be enunciated and greatly facilitate the studies of new-comers. Special labor on this line for three years—the selection of materials from Marshman, Premare, Julien, and especially from Edkin's compendious work, with the analysis of many sentences seen in books and heard in conversation has resulted in the volume now published. If any complain of a foreign air and other imperfections, the writer answers that he can carry his readers no further than he has gone himself. They must work out the rest for themselves. The subject of orthoepy has not been discussed. Mr. Wade has done a thorough work in that line, of which all students should avail themselves. Least of all does this grammar propose to supplant the native teacher.

The author will be gratified if others enter upon these grammatical investigations, and improve upon the crude work he has done. By all means may the day soon come when wise men shall not prattle like little children, nor the heralds of salvation be tongue-tied for several of the best years of life.

JASPER S. McILVAIN.

TSI NING-CHOW, SHANTUNG,  
*January, 1880.*



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GRAMMATICAL STUDIES  
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CHAPTER I.

*Words and their Classification.*

The traditional belief that Hebrew was the original language of mankind, has of late been given up, partly through love for novelty, partly through enthusiasm for Sanscrit. But the Chinese now comes in to supply a missing link between later languages and the original. It appears that in the confusion of Babel, the ancestors of the Chinese contracted the trilateral words of the Hebrew into monosyllables. Other languages have combined such monosyllables to form new words, which have again been much reduced by contraction. A few examples may be given, the correctness of which is attested, not by mere resemblance of sound, but by historical identification. *Eden* becomes in Chinese 天 (T'ien), *Adam* becomes 丹 (Tan), *Gedol* (great) becomes 大 (ta), *Baal* (Heb. Bangl) becomes 皇 (hwang), *Ahad* (one) becomes—(old sound yat).

Such being the relation of Chinese to Hebrew, its relation to the later languages of the West may appear from the following;—天竺 (T'ien Chu) becomes *Sindu* or *Hindu*, 天下 (T'ien Hia) becomes *Sinae* or *China*. 天皇 becomes

Zewan or Zen, in the old Greek ZeFus, in the later Zeus. But that the languages of India lean much upon the Chinese is apparent from other words; as for instance Vishnu, which is also written Beshan, and in Chinese means simply northern mountain. Again 太一皇人氏 (T'ai yat h'wang jen shih), the ancestral head of our race, according to the explicit statement of Chinese tradition, appears in the West as Saturnus, or Satiavarta, or Xisithrus, names which are evidently based upon the Chinese title just given. P'an Ku, or P'an Ku shih, becomes Manu in India, Bacchus in Italy. Other instances might be given to the same purport. To what extent the Chinese itself may have put together original words and contracted them again into monosyllables, remains to be ascertained by those who have leisure for this fascinating line of study.

The Chinese being thus derived by corruption from an earlier language, it is evident that its monosyllables are not original linguistic roots, having an inherent power to express ideas, (such as we are often able to discern in Hebrew) but artificial signs, indicating ideas or things, just as a, b, and c, stand for known quantities in Algebra. Yet with reference to the language itself, many words have a truly radical power, being used in different parts of speech as the connection may require, but without change of form. This feature of the language may be illustrated from the English, since the words *form*, *hope*, *run*, *light*, *love* and a multitude of others may be used both as verbs and as nouns, and some also as adjectives. So in Chinese, many words range through these three parts of speech. But the liability to interchange is even greater in Chinese. Adjectives blend with adverbs, verbs with conjunctions and prepositions. The power and plasticity resulting from this feature of the language is very great, and no serious embarrassment will be found arising from it.

As to classification of words, the Chinese make a distinction between the 實字, *i.e.* the real words, and the 虛字,

the unreal. The former are the substantial words of the language, which denote real things and ideas; the latter are the subordinate words used to indicate the relations of their stronger associates. The latter class is not limited to mere particles used for grammatical inflection or for rhythm. It includes also some prepositions and conjunctions with demonstrative adjectives and adverbs of degree. We cannot accept the distinction as marked out in all these details. Yet it is not to be ignored, since it attests the superior importance of one class of words, and common characteristics pervading that class, and warns us not to mingle together words from the two classes, as our Western grammar would do.

A second valuable distinction made by native scholars, is the division of real words into 活字 and 死字, *i.e.* the *living* and the *dead*, or in general verbs and nouns.

Verbs, nouns and particles are therefore the three great groups of words as distinguished by the Chinese. My own studies have led me to fall in, in the main, with this general division. I make therefore first, a group of Substantives, including nouns, pronouns, demonstratives, numerals and locatives; second, a group of Predicates, including adjectives, verbs and adverbs; third, a group of Particles, including prepositions, conjunctions, interjections and terminals.

I shall blend Syntax with Etymology, enabling the learner to put into use at once the material which he acquires.

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## 1ST GROUP—SUBSTANTIVES.

## CHAPTER II.

*Nouns—their Etymology.*

Although the root-words of the Chinese are monosyllables, the names of things, as current in the colloquial, are very largely dissyllabic, and sometimes reach three and four syllables.

I. Though a single written character may fully describe the thing spoken of, there are many cases when a monosyllable would be an uncertain sound, or savor of pedantry. This difficulty is avoided by attaching another word to the real noun.

(a) This word may be merely a conventionally used terminal syllable. 子 is added to very many names of material objects, as 桌子, *a table*, 椅子, *a chair*, 盤子, *a plate*, 身子 *the body*; also to a few abstract terms, as 法子, *method*, 例子, *a law*, 兒 is much used as giving familiarity, and sometimes a diminutive sense, as 鳥兒 *bird*, 花兒 *flower*, 畫兒 *picture*, 人兒 *a man* (vulgar). In some combinations 兒 is so constantly associated with a noun, that the omission of it would obscure the sense to common people; yet a too frequent use of it tends to vulgarity. When 子 and 兒 are thus used they must be slurred in pronunciation, otherwise they become independent words and are not intelligible. 頭 is used of things which have a blockish character, as 木頭 *wood*, 石頭 *stone*, 陪頭 *volume*, 日頭 *the sun*.

(b) Some nouns, especially those indicating one's relations, are duplicated, as 哥哥 *Elder brother*, 妹妹, 姐姐, 公公, 婆婆. One is reminded of our own Papa and Mama, which indeed are recognized by the Chinese in some parts as household words.

(c) Often another noun approximately synonymous is appended making a double-word, as 功勞 *merit*, 眼睛, *eye*, 朋友 *friend*. Such combinations are more elegant than

the appending of 兒 and 子, so that as we rise from the vulgar to a polished style, this kind of words takes the place of the first class mentioned, 果子 *fruit* gives place to 果實, 孩子 *child* to 孩童, 房子 *house* to 房屋.

II. In other cases there is no single word expressing the idea, and it must be provided for by combination. The elements composing the term are then in some logical relation to each other.

(a) Two terms may be complementary parts of one whole, as 兵馬 *troops*, 草料 *feed*.

(b) Of two nouns the former may stand as a genitive or an attributive before the latter, as in English we join words by a hyphen; as 燈草 *lamp-wick*, 主人 *master*, 德行 *virtuous conduct*, 益處 *profit*, 車輛 *vehicles*. So a man's name and his title make one word, as 張先生 *Teacher Chang*, 李大哥 *Brother Li*. A word ordinarily classed as a verb may stand as an adjective before a noun making one word, as 犯人 *criminal*, 進士 *a Doctor of Letters*, 交情 *acquaintance*. In many of these combinations the original force of each word is quite apparent, and it is optional whether we parse them as a compound or separately.

(c) Some things are designated by phrases which state their characteristic quality. This may be done by an adverb preceding a verb, as 先生 *Senior*, 後補 *expectant of office*, 細作 *spy*; or by two verbs, as 買賣 *mercantile business*, 裁縫 *a tailor*, 來往 *intercourse*; or by other combinations; as 主僱 *a customer*, 東家 *landlord*. In parsing, these words cannot be taken otherwise than as compounds.

(d) Composite adjectives are largely used as nouns to denote a person in such and such an occupation. They usually consist of a transitive verb with object, followed by the particle 的; as 掌櫃的 *a cashier*, 看門的 *gate-keeper*, 念書的 *scholar*. But we have also other kinds of compounds; as 門上的 *Door-keeper of yamen*, 房裏的,

a *yamen-clerk*, &c., &c. To this class belong all terms formed by adding 者 to a verb or adjective—者 being in such cases the equivalent of 的; as 使者 *messenger*, 聖者 *a sage*.

(e) Words belonging to various parts of speech may be taken absolutely as nouns; especially are adjectives and verbs taken to express abstract ideas. This sense must be brought out by the context, and therefore cannot be exemplified at the beginning of our studies.

III. We must leave a margin for dissyllabic words, which cannot be analysed; as 疙瘩 *a pimple*, 咳嗽 *cough*, 嚏噴 *sneeze*. (The last two examples are onomatopœtic). We also find a few foreign words, as 哈喇 *broad-cloth*, 葡萄 *grapes*, 鴉片 *opium*.

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### CHAPTER III,

#### *Number.*

It is necessary for the student to bear in mind that common nouns in Chinese as in English rather indicate the nature of an object than signalize its individuality. Hence the singular number as well as the plural must often be specially indicated.

For the singular, if the sense be indefinite, the numeral—(one) or an appropriate numerative, but commonly the two united, correspond to the English article *a or an*. If the sense is definite, a demonstrative adjective is used, 一個人 *a man*, 那個人 *that man*.

For expressing the plural, when persons are spoken of, the syllable 們 may sometimes be appended to the noun; as 女人們 *women*, 兵丁們 *soldiers*. 等 is used in the same way in writing; as 臣等, *your majesty's servant's*. But when 等 sums up a list of persons or things, it should be regarded as in apposition to the nouns previously detailed. Nor can we regard 輩 and 類 as plural suffixes in such



expressions as 惡輩, and 匪類, they being simply nouns of multitude. Yet they often answer the purpose of a plural. So also an appropriate classifier may be affixed to form a noun of multitude; as 車輛 *carts* 布疋 *pieces of cloth*, 人民 *the people*. A real plural is formed by prefixing to the noun some plural adjective, such as 衆, 諸, 多, 所有, 若干, or a numeral adjective, or some attributive term implying plurality; as 世上的人 *all living men*.

The repetition of an appellative noun commonly gives the sense of *each and every*; as 人人 *all men*, 天天 *every day*. There is an exception in the case of diminutives, which are intensified by repetition; as 點點 *a very little*.

Certain numerative classifiers preceding nouns, may be repeated with the same effect as the repetition of the noun itself, 個個人 *every man*, 樁樁事 *every affair*, 樣樣道理. But the repetition of the numerative is usually made after the noun on the principle of distributing its meaning previous to use in the sentence, 房子間間是新的 *every bent of the houses is new*. The independent adjectives 都, 多, 各, 全, 皆, or other distributive words following the noun in the beginning of a sentence will also make it plural, 富戶多半是驕傲的 *rich people are mostly proud*, 人都有良心 *all men have conscience*.

Finally, the plurality of a noun is sometimes so implied by the context that any formal statement is unnecessary.

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## CHAPTER IV.

*Auxiliary Nouns—Numeratives.*

Since, as has been said, common nouns in Chinese ordinarily indicate the nature of an object, rather than signalize its individuality, it follows that there must be a class of words by the use of which individual subsistence can be indicated. The English has the same idiom, though to a less extent. We say 100 *head of cattle*, not 100 *cattle*; 20 *pieces of cloth*, not 20 *cloths*. The Chinese puts the auxiliary noun immediately before its principal. The pigeon English has taken 'piece' as a universal numerative, but the Chinese are very discriminating in the use of these words, and the student of Chinese must give considerable attention to this subject. Nor is there so much difficulty as might be feared, since the auxiliaries used have usually a manifest reference to some characteristic of the object.

Numeratives are of two kinds—nouns of unity, denoting individuals, and collectives, denoting groups. Into the same general class must be put nouns denoting quantity, since their idiomatic rules are the same; as 一斤肉 *one catty of meat*, 四兩銀子, *four ounces of silver*.

I therefore use the general term auxiliary nouns to cover the three species, nouns of unity, collectives and nouns of quantity. As to the first class, it should be remarked that 個 denoting an *individual* is a common numerative which can be used generally of things whose specific character is not insisted upon. Yet he would be a very inelegant speaker who could not use appropriately most of the words which follow.

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## NOUNS OF UNITY

(taken with little change from Edkins.)

- 盞 an old word meaning *a small cup*; numerative of lamps.
- 張 *a sheet*; num. of extended surfaces, as tables, beds, pictures.
- 乘 an old word for *a carriage*; num. of sedan-chairs.
- 隻 an old word for *a single bird*; num. of birds, ships, cattle  
candles, also of things in pairs, when one is individu-  
alized; legs, eyes, shoes, &c.
- 枝 *a branch*; num. of slender things, as pencils, arrows, &c.
- 軸 *an axle*; num. of pictures and maps on rollers.
- 處 *a place*; num. of houses and (redundantly) of places.
- 樁 *a club or stake*; num. of affairs.
- 床 *a bedstead*; num. of bed-clothes.
- 封 *an envelope*; num. of epistles.
- 杆 *a pole*; num. of muskets and balances.
- 架 *a frame-support*; num. of bells, clocks and framed articles.
- 根 *a root*; num. of things long, as clubs, ropes, masts, &c.
- 口 *a mouth*; num. of men (considered as consumers of food)  
water-vessels, coffins, knives.
- 件 *a particular article*; num. of men, boxes, occurrences  
and articles of dress.
- 卷 *a roll*; num. of books, rolls, &c.
- 個 *an individual*; num. of men, boxes, loaves, cash, written  
characters, sheaves; also used generally as above stated.
- 顆 *a little kernel*; num. of beads, pearls, &c.
- 棵 *a little kernel*; num. of trees.
- 股 *the thigh*; num. of roads, walls and detachments of troops,  
on account of their branching.
- 管 *a tube*; num. of pencils, fifes and other tubular things.
- 塊 *a piece*; num. of bricks, boards, dollars, &c.
- 粒 *a kernel*; num. of grains, also of beads, buttons, &c.
- 輛 *a pair of wheels*; num. of wheeled-vehicles.

**領** *a collar*; num. of things rolled over, as mats, straw-spreads, &c.

**面** *a face*; num. of drums, mirrors and gongs.

**把** *a grasp of the hand*; num. of fans, knives, chairs, brooms, &c.

**本** *a root*; num. of books and documents, with allusions to branches from trunk.

**匹** *a mate*; num. of horses and asses.

**鋪** *a spread*; num. of beds.

**扇** *a fan*; num. of the leaves of doors and shutters.

**所** *an inclosure*; num. of houses, court-yards, &c.

**道** *a road*; num. of rivers and bridges.

**頭** *a head*; num. of cattle.

**條** *a switch*; num. of things long and thin, dogs, dragons, snakes, items.

**頂** *a summit*; num. of hats, sedan-chairs.

**朵** *a cluster*; num. of flowers and clouds.

**座** *a seat*; num. of houses, temples, hills, tombs.

**尊** *honorable*; num. of cannon.

**統** *all-embracing dignity*; num. of monumental tablets.

**文** *an inscription*; num. of coins.

**尾** *a tail*; num. of fish.

**位** *a dignity*; num. of gentlemen, princes, &c.

**頁** *a head*; num. of leaves of books, doors, tiles.

**眼** *an eye*; num. of fountains.

Collectives or nouns of multitude are not peculiar to the Chinese, but there are many nice discriminations as to usage. Particular study given to this subject will be rewarded by fluency and elegance in speech, 一邦車 *a travelling company of carts*; 一行字 *a column of characters*; 一套衣服 *a suit of clothing*; 一標書 *a pile of books*; are examples given at random.

Nouns denoting weight, measure and quantity are construed

in the same way as numeratives, i.e. they stand as auxiliaries immediately before the principal noun.

The word 樣 meaning *a kind* may be construed in this way, or be put into the Genitive. We may say either 兩樣人 or 兩樣的人.

Further rules concerning the use of numeratives will be found below.

## CHAPTER V.

### *Numerals.*

The Chinese numerals are very easily learned, and I think it best to treat of them while on the subject of number.

They are invariably given in descending series as in modern English. No conjunctions are used unless there is a break in the series. If one or more cyphers occur, the fact is indicated by inserting 零; as 一千零三十 1030 一萬零三個 10,003.

When a number is stated without noun or numerative following, the denomination of the lowest figure need not be mentioned, unless a 零 has just been used, leaving the position of the next figure uncertain. 五千三 means 5,300, 五百三 means 530. But in translating 5,030, we must say 五千零三十; 5,003, is 五千零三個. In stating fractional amounts, 半 means a half; 角 used of four-cornered things means one-fourth, but used of other things means one-tenth. It is the common word for a dime, 分, 停 and 程 are also used for the tenth part; as 八分年景, eight-tenths of a harvest. If any other than a decimal division is meant, it should be specified. The more precise way of giving a fraction is first to give the denominator by stating the whole number of parts, and then state the number of parts taken. 分 is the proper word for *a part*, but 停 is also much used in colloquial; 四分之三 *three-fourths*, 三停之二, *two-thirds*.

Fractions, except 半, are attached to whole numbers by means of 零. But inasmuch as all numeratives indicate complete individuals, the fraction must follow the numerative; 三個零三分之一, *three and one-third*, 五年零五月. *Five years and five months*. If the object spoken of is mentioned, the noun may either follow immediately after the numerative, or be put after the fraction. In the former case even 半 must have 零, 三個月零一半 and 三個半月 both mean  $3\frac{1}{2}$  months.

The words 幾 and 數 although indefinite in sense, are so identified with numerals in syntax and usage, that we may designate them indefinite numerals.

Approximate numbers are expressed by such forms as 十幾個; 十數個 meaning *something over ten*. So 二十幾, 三十幾, (but not 二十數,) and 幾十個, 數十個 meaning several tens; also by disjunctive phrases, as 三四個, 三五個 *a few individuals*, 五六十 *fifty or sixty*, 百而八十 *about one-hundred*, 五百上下 *about five-hundred*.

來 can be appended to any round number which is followed by a numerative; 多 *more* to any round number from twenty upwards, with or without numerative. 五十多, *over fifty*, 十來個; 餘 *excess* or 有餘 to round numbers above ten without numerative, 四百有餘 *over 400*; so 零 and 有零.

Ordinal numbers are formed by prefixing 第 to the cardinals, 第十, *the tenth*. There are, however, some exceptions to this rule. Years of a reign and months of a year are named according to numerical order, but without 第; as 三月, *third month*, 光緒四年 *Fourth Year of Quang Seu*. The days of the month also omit 第, but from one to ten they prefix 初. Again in giving one's rank in a family of brothers, they say 他行三 *He is the third* (second or fifth) *brother*, without using 第.

The numerals have certain idiomatic uses which must be noticed, 一 *one* often takes the place of the indefinite article, which is wanting in Chinese, 一個法子 *a plan*.

When repeated in successive clauses, it has an alternative sense equivalent to *one and another or the one and the other*, 一個好, 一個不好, *One good, the other bad*.

一 is also used in many phrases to denote sameness, connection or completeness, 一路 *all the way*, 一心 *with one heart*.

Before verbs it has an adverbial force denoting that their action is immediately followed by something else, which is expressed by an apodosis.

兩 is used to denote diversity, 兩樣 *of a different kind*.

Large whole numbers express indefiniteness or universality, 百果 *all kinds of fruits*, 萬物 *all things*.

Small numbers are also used conventionally of certain things, to denote universality, 五穀 *all kinds of grain*, 六獸 *all kinds of beasts*, 四支百體, *all the members of man's body*, 七情六欲 *the affections and passions*, 四海 *the four seas*, 天地三界十方萬靈真宰.

## CHAPTER VI.

### *Syntax of Numerals and Numeratives.*

The general rule is that demonstrative adjectives and numerals, whether cardinal or ordinal, use a numerative before an appellative noun. We must however, guard this statement in various ways.

(a) Of nouns denoting divisions of time 日, 天, 年, 世 use no numeratives; while 時辰 and 禮拜 take 個; 月 with cardinal numbers takes 個, with ordinals does not; 三年 *three years*, 兩個時辰 *four hours*, 四個月 *four months*, 四月 *the fourth month*.

The strokes of a pencil in writing do not take numeratives, 一撇 *a backward stroke*, 一畫 *a horizontal stroke*.

(b) In colloquial speech 倆 and 參 (read lia and sa) are much used instead of 兩個 and 三個. Moreover 兩 takes the place of 二 as a cardinal, except before 年, and in phrases formed according to the Book-style without numerative; as 二位 or 二人 *two persons*, 二 can never be used with a numerative.

(c) The larger numerals 百, 千 and 萬 are nouns as well as adjectives, (just as in English). Hence they may be used as collectives, doing away with other numeratives, 一萬人, *a myriad of men*, 一千銀子 *a thousand taels of silver*, 二百錢 *two hundred cash*.

(d) 多 and 餘 appended to numbers displace 個 and often other numeratives before nouns, 一千多人. 零 and 有零 can only be used when a number is stated absolutely, i.e. without accompanying noun; 錢有二百零, *of cash have over 200*, 剩下二百有零, *have a balance of over 200*.

(e) The use of nouns of unity has no place in Book language. Hence in all tendencies of the colloquial to a condensed or elevated style these words disappear, 三五人 *a few persons*.

(f) In writing inventories or lists of articles, the appellative noun stands first, and the numerative after it, 布三疋 *cloth three pieces*.

Words denoting the mutual relation between members of a family have a like idiom, which is current in the most familiar speech, 爺兒倆 *father and son*, 弟兄三個, *three brothers*.

When the object under consideration has already been mentioned the auxiliary nouns may be used independently like pronouns, 要三塊, *I want three pieces*.

The repetition of a numerative has the same effect as a



repetition of its principal noun; viz, to give universality or individuality to the statement, 個個有本事, *every one has ability*.

If a number is stated absolutely, it need not have a numerative, 我是第三 *I am the third*.

When the number of objects is stated in a predicate, the verb 有 and not 是 is to be used, 有三千, *there are 3,000*.

In any predicate a noun of unity may be used without numeral preceding, as a definite article, 有個法子 *have a plan*. But the language is often constrained, and an 一 had better be prefixed.

## CHAPTER VII.

### *The Possessive Case.*

Leaving the subject of number, we take up that of case. As in English the original form of the noun serves in the nominative, objective and vocative cases.

We also find the noun used without change of form in an absolute case to express the sphere or the manner of an action.

The possessive case alone has etymological peculiarities.

The general rule is that the appending of 的 to an appellative noun makes a possessive, just as adding 's does in English; 人的, *man's*. The power of 的 appended to any word is to make a new conception, which includes all the surroundings of the original word or idea—everything belonging to it, or actuated by it. It therefore covers the ground of several English terminations; not only the possessive 's, but the adjective endings *an, ous, y* &c., and even encroaches upon the adverbial *ly*. When attached to an unqualified noun, (i.e. a noun not preceded by a descriptive adjective) 的 will always have a possessive sense, except when said noun denote a material. Then it will mean *of such a material*. In 泥的 *earthen*, 金的 *golden* and such terms, 的 = *en*. If the

possessive case of such nouns is to be expressed, they must be preceded by a numerative or demonstrative so as to indicate an individual object, **一疋布的** *belonging to a piece of cloth*.

When any noun is preceded by a qualifying adjective, the sense given to **的** following will be adjective rather than possessive, unless a numerative or demonstrative precede, **大人的** means *pertaining to an adult*, **那個大人的**, means *that grown man's*. Indeed the remark may be made generally, that we are only sure of a possessive sense, when the noun definitely designates some concrete object.

When the word governing the possessive noun is expressed, it follows, as in English; **田地的出產** *the products of the soil*.

Thus standing in regimen the possessive noun may, under certain circumstances, omit the particle **的**.

1. When two successive nouns would be possessive, it is often possible to treat one of them as an adjective, **人心的意念** is better than **人的心的意念**. Yet the full form may be used if necessary for clearness, or desirable for emphasis.

2. A demonstrative following the possessive may do away with **的**, **王先生那個學問**, *the learning of Mr. Wang's*.

3. When the possessive noun is followed by an emphatic or caesural pause, **的** is omitted, **那個人阿, 目樣狠好**, *that man there, (his) countenance is very good*, **驢呢, 個子太小**, *the donkey—his body is too small*.

The Wenli particle **之** often occurs in Quan Hwa in place of **的**, as a sign of the possessive. It is a relief, when **的** occurs very frequently, but there should be approximation to Wenli style in the immediate context. Otherwise a ludicrous effect will be made. Beginners had best use **之** only in quotations.

## CHAPTER VIII.

*Attributives.*

Besides numerals there are certain adjectives used attributively, which quantify, so to speak, their nouns. They are 諸 *all*, 各 *each*, 每 *every*, 凡 with its compounds 大凡 and 凡百, meaning *each and every*, 衆 *the whole number of*, 多 *many*, 許多 *very many*, 多少 (interrogative) *how many?*

諸 and 衆, when persons are respectfully spoken of, take the numerative 位, 諸位兄台 *my respected young friends* so, 衆位大人. But before a monosyllable the single words only can be used. Hence we say 諸公, 諸兄 without disrespect.

With these exceptions, the words mentioned do not use numeratives. The dissyllables 許多 and 大衆 may use the particle 的; 許多的牲口, *very many cattle*.

[Some of these words have other uses which may be mentioned in passing, 衆 may be a noun meaning the multitude; 每 and 凡 stand independently before verbs denoting every occasion or instance; 凡 is also adjective meaning *secular*, and a noun meaning the *world*.]

We come now to speak of those attributives which ascribe qualities. Their etymological character is quite varied. Unqualified nouns and verbs, which can be used to denote qualities, become attributives by simply standing before a noun, 仁人 *a virtuous man*, 愛心 *love, affection*, 念法 *mode of reading*.

The same is true of simple unmodified adjectives, 好人 *a good man*, 公道法子, *an equitable plan*. This last may seem an obvious remark, but the point we are approaching is the use of the particle 的.

When the nouns, adjectives and verbs used are themselves combined with other words either preceding or following them

so as to form composite attributive terms, they may still stand in immediate contact with the principal noun, i.e. without **的**. This is most apt to occur if both attributive and principal word are dissyllables, as **青色衣服**, *dark-blue color clothing*; or if a possessive in **的** has just been used (to avoid offensive repetition); or if one is writing in a high style of mandarin—such as is used in the Peking Gazette.

But the general rule of the colloquial is that polysyllabic attributives shall append **的** before nouns, **上等的品行** *superior behaviour*.

In the forming of such phrases, nouns preceded by adjectives and followed by **的** resemble in form possessive nouns, but it will be observed that the meaning expressed is of a different kind. In the possessive we have a term denoting an adjective thing—the possessor—where as, in attributive adjectives a quality is denoted.

Adjectives used as attributives may be duplicated in various ways, or modified by adverbs preceding them; as **平和和的大道**, *a level easy highway*, **最大的石頭** *the largest stone*. This topic will be more fully treated under adjectives.

Verbal attributives may be formed by appending a **的** to any of the root-forms of the verb, (except that which we shall call anticipatory), **說的話**, *the words spoken*, **被害的人** *the injured man*. Not only may rudimentary forms of the verb be used, but these may be further expanded, by the addition of a subject, an object, an auxiliary, a tense-sign or an adverb, and yet the appending of a **的**, and often times mere location before a noun, is sufficient to make the whole clause become one composite adjective. **人家去年給我的**, *what some one gave me last year*. Long clauses may thus be made to do service as attributives many of which in English would have to be appended as relative clauses.

The meaning of these verbal adjectives is apt to be passive

or intransitive if the verb is without an object, and active transitive if it has an object, **賣的**, *sold* or *for sale*, **定作的** made to order, **賣花的局子** *a flower-shop*. Yet the more general principal is simply that they mention a characteristic of the governing noun. Hence in **洗臉盆**, *a basin for face-washing*, we have an exception to the preceding remark. This is also an instance of the freedom with which **的** may be omitted, when a single verb with an object constitute the composite attributive. So **印書房**, *Printing-house*, **施醫院**, *Medical Dispensary*.

### THE PARTICIPIAL PRONOUN 所.

When a verbal adjective designates the object of an action, the word **所** may stand before the verb in the composite term, **所看的書** *the books which are read*. This word is nearly equivalent to the English *that which*, and is the logical object of the verb following,—(except in the case of **有** denoting *existence*).

Probably the primary meaning of **所** was “*an enclosed place*.” It thence came to mean the contents of a conception or the scope of an action. In a verbal clause **所** must be placed after the subject and any notes of time, but may have adverbs and auxiliaries intervening between it and the verb, **我所甚指望的**, *that which I certainly expected*. If no subject precedes **所**, in the verbal clause, it will of course have a broader scope of meaning, and if emphasis is put upon **所** a universal sense will result, **所修的都是好房子** *all the houses built are good ones*.

The verb **有** *to have*, when used impersonally has only the force of affirming the existence of an object. If it be followed by **的**, we have a phrase meaning *some*. If preceded by **所**, it means *all* **有的種地**, *some cultivate the ground*, **所有的醫書**, *all medical books*, **所** being used in verbal attributives, **的** may still be retained, but becomes less essential.

The demonstratives may take its place, **所聽見那些話**, *the words heard*.

Integral propositions in which the predicate is an adjective are also liable to use in the form of attributives; as in **膽子大的**, *having great courage*. The freedom with which composite adjectives can be formed is indeed one of the strong points of the Chinese language. The universal statement should be made that any group of words which expresses a suitable conception, may be used as an attributive. The student who fully apprehends this fact will get at one swoop a considerable part of Chinese Grammar.

When two or more such adjectives are used to qualify a noun a single **的** at the end may suffice for all, **生養你教訓你的**, *those who reared and taught you*.

If a demonstrative adjective is also used, it commonly precedes the attributive; but if the latter be a long phrase, the sentence runs easier with the demonstrative immediately before the noun, **請你教書的那一位**, *he who asked you to teach*. In the latter case, the attributive has the full force of a relative clause.

It has been given as a general rule that attributives stand before nouns. We have now to qualify that statement.

(1) In the earlier part of a sentence, when two or more attributives are used, belonging to one class of ideas, they are apt to be put after the noun, on the principal of distributing its meaning, **洋布紅的, 黃的, 藍的都有**, *foreign cloth, red, yellow and blue, all on hand*. Even simple adjectives if antithetical, can be so placed, **教友男女都來了**, *the church members, male and female have all come*. It will be noticed that the English has the same idiom.

(2) In any part of a sentence, details may be given or a parenthesis inserted, by a very similar idiom, **造人一男一女**, *created man one male one female*. **無論** or **不拘** preceding the adjectives makes the sense indiscriminate.

(3) Composite adjectives are often inserted parenthetically after their nouns, introduced by a demonstrative. The effect is to give a more special account of the person or thing, **本地的先生, 那些用工夫的**, *native scholars who are studious*. Often the parenthesis is not closed, and the composite adjective becomes the subject or prosthetic object of the principal verb of the sentence. In other words, a general class having been mentioned, a particular part of that class may be specified by a composite adjective, and a statement be made concerning such part.

(4) Composite adjectives with **的**, or containing **所** without **的**, can all be used substantively, that is, without nouns following; simple descriptive adjectives by adding **的**, come into the same category. In consequence of this substantive character, such adjectives standing in the predicate must be introduced by a copula or a transitive verb, **好行爲是要緊的**, *good conduct is important*. They have in themselves no predicative power. In this they are radically distinguished from simple adjectives; and may take an independent place among the "dead words" of the language.

When verbal attributives with **所** are used substantively, the **的** may generally be dropped, **所見聞**, *what is seen and heard*.

The book-style uses **之** in place of **的**, when composite attributives stand before a noun, but **之** fails to fill the place of **的**, when the attributive is used independently. **者** is then to be substituted or another mode of expression chosen.

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## CHAPTER IX.

*Apposition,—Independent Distributives.*

I. When nouns are in apposition, a descriptive designation precedes a proper name, 張三的父親, 張順義, *Chang Third's father Chang Shun I*. The descriptive term can only follow when it is of a parenthetical character, 李四 (他的看門的) *Li Fourth his gate-keeper*. Titles attached to proper names do not fall under this rule, since the proper name becomes an attributive of the title, 李先生, 丁公保. A given name follows the family name as being more specific.

II. An enumeration of parts may stand in apposition to a whole, the order of precedence being determined by the sense. If details are to be specified, they stand last. If a summing up is to be made, the whole follows.

## III. Independent distributives.

By this term I wish to signalize a class of quantitative terms which stand after a subject or prosthetic object to indicate to what extent it is concerned in the action of the following verb.

The adjectives thus used are 多, 少, 都, 皆, 全, 盡, 盡都, 全都, 各 and 俱各; example, 衆人都來了 *the people have all come* 風俗各有不同 *local customs each has peculiarities*. 少 can only be regarded as a distributive when standing before the impersonal 有. Before other verbs it becomes an adverb. The other words also may refer back to an independent noun denoting circumstances, in such a way as to be very like adverbs in sense yet grammatically they are still adjectives, 人凡事都得出力, *a man in all circumstances, should exert himself*.

It should be remarked that while the English language has this idiom of using distributives, it is more prevalent and more essential in Chinese. A number of nouns having been men-



tioned, there is danger that the statement about to be made will refer only to the last, unless some distributive is used.

When distributives refer to a prosthetic, they are usually separated from it by the subject of the sentence, **百工他都會** *they he is skilled in all kinds of work*.

Should both subject and prosthetic object be plural, there is danger of ambiguity as to the reference of the distributive, but the presumption is in favor of the object. To distribute the subject also an additional distributive may be added, **他們各人百工都會作**, *are all able to do all kinds of work*.

Distributives are only separated from the verb by words modifying the latter. Even notes of time must precede them, **明天必全看見**, *to-morrow all will be seen*.

The dissyllabic forms **盡都**, **全都** and **俱各** are sometimes to be preferred as more emphatic, sometimes for the sake of rhythm.

When the statement to be made is not universal, a partitive term may be used as distributive; such as **大半**, **大概**, **多半**, **三分**, **八亭子**, **四分之三** &c., &c. Ex. **北方人大概是 大個子**, *Northerners are mostly large*. In this case the corresponding English idiom would not allow the distributive to be in apposition. It would put the partitive preposition *of* before the noun, making a genitive relation; *of Northerners the most part are large*. The student should bear in mind this idiom of distributives as one of the prevailing characteristics of a Chinese sentence.

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## CHAPTER X.

*Pronouns,—Personal and Reflexive.*

The several kinds of pronouns known to Western Grammar, with the exception of the relative and correlative have good equivalents in Chinese.

I. Personal pronouns. The current words of the *Quan Hwa* are 我, 你, 他 for the three persons singular. The personality of the 3rd person 他 is more decided than in English, so that one often feels the want of a good equivalent for the neuter *it*. 他 can be used to a great extent, but by giving personality to the object, tends to vulgarity. Happily the Chinese idiom often allows of the omission of subject or object; advantage may be taken of this to avoid 他 in the neuter. A demonstrative—a repetition of the noun—or in extreme cases a resort to the *Wenli* possessive 其 and objective 之, may also relieve this slight difficulty. In the *Wenli* 他 is an adjective meaning *other*. The presence or absence of a noun will usually distinguish the pronoun from the adjective. When two persons are spoken of, 他 repeated in two successive clauses will designate each one respectively—*the one* and *the other*, 他們兩口子, 他好喝酒, 他好吃烟, *that couple—one drinks, the other smokes*. This is one way of supplying the want of correlative pronouns.

The plural of personal pronouns is formed by appending 們; 我們, 你們, 他們.

But the plural of the 1st person presents, in *Shantung*, two additional forms. (1) 我們 has a narrowly selfish sense distinguishing the speaker and his class from all about him. (2) 俺們, which is also contracted into 俺, has a broader sense, admitting a larger fellowship, but still implying an antithesis to another party. A native scholar tells me that

我們 is antithetical to 你們, 俺們 to 他們. (3) 咱們 or 偕 is the broadest of all bringing all parties, speaker, hearer and bystanders into one friendly fellowship. The Pekinese uses 我們 to cover the sense of 俺們.

The possessive case of both singular and plural is regularly formed by adding 的, but not invariably, position before a noun being often sufficient to denote a possessive relation.

1. The omission of 的 is frequent when one's relatives are spoken of, 我父親, *my father*, 他哥哥 *his brother*, and quite allowable (if not ambiguous) before many other words, 他國, 我心, 我主, 你神.

2. The insertion of a demonstrative instead of using 的, is more common after pronouns than after nouns, 他那個房子, *that house of his*, 我這管筆, *this pen of mine*.

Except in well ascertained idioms it is best always to use 的, first because its omission savors of pedantry, and second, to avoid confusion with the idiom about to be mentioned.

The appending of an explanatory noun-phrase in apposition to the pronoun is a common idiom in Chinese as in English, 我們仨 *we three*. The Chinese however is more free to add such a term to the 3rd personal pronoun, 他們山西人 *they Shansi people*.

The explanatory term is sometimes of a demonstrative character, 你這惡僕, *you this wicked servant*; but caution is needed to avoid a possessive sense. All depends on the sense of the noun. 我這個人, 他那個人 are familiar cases of apposition; while 我這個帽子, 他那個眼睛, are as possessives.

The book-word 其 is used to some extent in the colloquial as a 3rd sing. possessive 知其然不知其所以然.

It is much used with the locatives, as in 其中 *in the midst of it*, 其上, 其間 &c.

II. Reflexive Pronouns. The ordinary word is 自己.

In Peking 自己個兒 is common, in Shantung 自家 and 己個兒.

In abbreviated expressions 自 and 己 are used separately, perhaps with the distinction that 自 is more used in the nominative, 己 in the possessive and objective, 自害己身 *self injure self*, 自盡 *self-destroy*, 損人利己, *injure others and benefit oneself*.

自 may be qualified by the adjectives 親, 獨 and 各, 各自個兒 is more heard in Peking than in Shantung.

When joined to the personal pronouns the reflexives follow as in English, 我自己 *I myself*, 我親自 *I in person*.

The reflexive pronouns are more used in Chinese than in English, often occurring where we would merely use a personal pronoun. Especially is this needed in the 3rd person, since 他 used might direct the attention to some new party; 他殺了他的父親 *he killed his father* might mean some other man's father. If his own father is meant 自己的父親 is unambiguous.

The terms 本身 and 本人 are often used in place of the reflexives.

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## CHAPTER XI.

*Demonstratives and Interrogatives.*

I. Demonstratives, like the corresponding words in English, serve both as adjectives and as pronouns. In the Mandarin of Chihli and Shantung the words used are **這** and **那**. The book-language uses **彼** *that* and **此** *this*, which sometimes appear in the colloquial, but are limited to a few set phrases, as **此地**, **在此**, **此處**, all meaning *at this place* also **因此**, **故此**, and **如此**, and **彼岸** *the other [heavenly] shore*. **其** is also used as a demonstrative. Its sense is nearer that of the article *the*, than that of either demonstrative. **這** and **那** may be used either alone or followed by a numerative, but the latter is the more common idiom, especially in the objective case; **這是好的** *this is a good one*, is sufficiently common; **我要那** *I want that*, **來到這** *come here* are less used than **要那個**, **到這裏**.

The general numerative **個** may be used more freely in pronouns than in adjectives, since in the latter it stands in immediate contact with the noun; **我買這個** *I will buy this*, may be said of a book as well as anything else. But **我買這本書** is much more elegant than **我買這個書**.

Hence when demonstratives are used as pronouns **這個** and **那個** are the usual forms, while as adjectives they select numeratives appropriate to their nouns.

The plural number of demonstratives may be indicated by a change in the numerative from a noun of unity to a collective classifier.

The most general collective is **些**, which may be regarded as the plural of **個**. **這個人** *this man*, **這些人** *these men*. But we also hear the longer forms **這些個** and **那些個**. Other collectives express of course more special

ideas; **那群羊** *that flock of sheep*. The number of objects referred to, whether one or many, may be definitely specified by numerals following the demonstratives, the noun of unity being still used; **這幾管筆** *these few pencils*, **那十間房子** *those ten bent of houses*.

The selection of an appropriate numerative whether singular or plural, is proper whenever the principal noun is mentioned in the immediate connection, but not when the nature of the object is yet undefined; **那一疋厚實** *that piece is substantial*, implies that discourse, or at least, the attention of the speakers is directed to samples of cloth.

The substantive character and definiteness given to demonstratives by appending numeratives enables the Chinese to omit the noun in many cases where the English would insert it, or use the word *one*. It also enables the demonstratives in rare cases to form a possessive case, by appending **的** to the numerative; **那個的父親** *the father of that one*.

**這** and **那** of themselves cannot form a possessive case.

It has already been implied that demonstratives stand before their nouns. They also precede any simple descriptive adjectives, just as in English; **那塊白石頭**, *that white stone*.

The greater independence of composite adjectives, especially when they contain verbs, allows the demonstrative to stand after them; **染紅的那張紙** *dyed red—that sheet of paper*. The composite then becomes an antecedent to the demonstrative. **那樣** (or **那麼**) may have a noun antecedent; **一個包服, 那樣一塊布**. The want of a definite article is usually supplied by using the demonstratives, **那** or **其**, as in **不知其人**.

The antithesis between **這個** and **那個** is made use of to express the correlative ideas—*this* and *the other*, or indefinitely *one* and *another*. This is another way of supplying the want of a correlative pronoun. To express an indefinite correlative the words **別**, **別的**, **傍** or **傍的** are put in

antithesis to the demonstratives. 別的 and 傍的 are used either with nouns or independently; 別的沒有 *have no other*. 別 and 傍 are used with monosyllabic nouns; 別人, 傍處.

The Wenli demonstratives 彼 and 此 used together give a reciprocal sense, but the compound almost loses the character of a pronoun being only used in apposition to the subject or other leading word of a sentence; 他們彼此有情分, *they mutually have obligations*, 我們彼此的交情, *our mutual friendship*. This is the nearest expression the Chinese have to our reciprocal pronoun. The adverbs 相 and 互相 prefixed to verbs give a very similar sense.

II. Interrogatives. The demonstrative 那, by being read in the Shang Sheng, becomes an interrogative meaning *which*. In writing, the distinction is indicated by a small circle at the left upper corner of the character; 那一個, *which one?* The idioms of the word in this sense are in most respects the same as when used demonstratively. In the plural it appends 幾個 instead of 些; 那幾個 *which (few) of them*.

The use of 那個 in the sense of *who* is a Southern peculiarity; but 那一個人 *which man*, is current Quan Hwa.

The English *what?* has its equivalent in 甚麼, 什麼, 嘎 or 麼, which are all equivalent and interchangeable, except that 麼 cannot stand at the beginning of a sentence; 甚麼東西, *what thing?* I have never heard 什麼, but others probably have. 嘎 is heard in some parts of Shantung, and Honan, 麼 is generally used in Shantung in the objective case; 你買麼 *what are you buying?* 甚麼 is current everywhere, and is decidedly to be preferred.

In the nominative and objective cases 甚麼 &c., may stand independently as a pronoun; but the appending of 的 does not give a possessive sense. It inquires as to the material of which a thing is composed; 這紙是甚麼的, *of what is this paper made?* To get a possessive sense, a noun must be

used with 甚麼; 甚麼地方的口音, *the dialect of what place?*

The book-language has 何 to mean *what?* used without numerative either as adjective or pronoun. It is often heard in the conversation of educated and would-be-educated people, 你是何人, *who are you?*

Neither 甚麼 nor 何 need any change for the plural.

The Northern mandarin uses 誰 as interrogative personal pronoun, with a possessive case formed by adding 的, but no distinction of singular and plural, 誰 *who*, 誰的, *whose*. It differs from the other interrogatives in that it cannot be used as an adjective.

As to syntax, it is not necessary to put the interrogatives at the beginning of the sentence as in English. They take their normal places as subjects or objects of verbs or attributives to nouns; 你要甚麼, *what do you want?* 找誰 *whom do you seek?*

When the verb is neuter, so that two subjects are used, the interrogative may be found either before or after the verb, but in the case of 誰 and 甚麼, with a distinction of sense. When used after the copula they call for a description or particular designation of the person or thing; 你父親是誰, *who is your father?* 那是甚麼, *what is that?* It will be seen that the order of words is reversed in the two languages. When used before the copula, these interrogatives convey the idea of indentifying the person or thing. A mistaken identification may be implied; 誰是我的母親, *who is my mother?* 誰是僕人 *who is a servant?* (implying that the person spoken of is not.)

甚麼 and 麼 as objects of verbs have an indefinite sense, if the verb is emphasized; 他買麼去了, *he has gone to buy something.*

According to a general principle of correlation, any interrogative may be used in an indefinite sense in the protasis of



of a sentence, with the same or a definite term answering to it in the apodosis; **你叫誰誰就可以去** *whoever you call, can go*. In a subordinate clause at the beginning of a sentence **誰** is indefinite; **誰有錢可以進去** *whoever has money may enter*.

When connected with a negative verb either as subject or object, all the interrogatives have a general sense; **不找誰** *am not seeking any one*, **誰也不知道**, *no one knows*.

The indefinite object of a negative sentence if emphatic, will often go to the head of the sentence according to the idiom of the prosthetic object. **那** always takes this place, **那一張也不和式** *none (of these tables) is satisfactory*.

As in the last two examples, so generally, when interrogatives stand at the beginning of a negative sentence, the conjunction **也** is inserted to make the universal sense more distinct.

The want of a relative pronoun makes so great a difference between Chinese and English idiom, that I here insert, for the benefit of more advanced students, some notes as to the manner in which this want is supplied.

1. A sentence may run on very much as in English, without anything to represent the relative. This is the common rule when the impersonal verbs **有** and **無** (corresponding to English "there is" and *there is not*) begin a sentence, and the relative clause contains the essential idea to be expressed. The sentence—"there are men who think only of making money" becomes in Chinese **有人竟想發財**.

2. The relative clause, when subordinate, may be made the protasis of a complex sentence; **人沒有愧心, 就不用害怕**, is a good rendering of "the man who is conscience-clear, need not fear."

3. If the clause be introduced parenthetically, and preceded by a caesural pause, the 3rd personal pronoun may take the place of the relative; **念書的人他的心不專, 就沒**

有進意 “a student whose mind is not on his work will not make progress.”

4. The place of the relative being vacant, the verb may be altered into a participle in 着; 有人指着詭詐吃飯, “*there are men who depend upon trickery for their living.*”

The most common rule is that the relative clause be changed into a composite adjective, qualifying the noun which in English would be its antecedent. But we must distinguish three forms.

(a) If in English the relative pronoun be the subject of the clause, the composite adjective will have a verb without subject; 愛我的人必守我的誡命, “*those who love me will keep my commandments.*” A demonstrative pronoun often heads such a phrase; 那愛我的 &c. It has no numerative and becomes part and parcel of the composite word.

(b) If in English the relative is the object of the clause, the compound adjective will have a verb without object; 我作的工夫, *the work which I have done.* The word 所 is often introduced before the verb. It does not alter the sense, being only a fuller and more formal mode of expression.

(c) When the noun qualified by a relative clause is at the beginning of a sentence, the constructive adjective may be brought in parenthetically after the noun, introduced by a demonstrative adjective or by 所; 他的門徒, 他所揀選的, *the disciples whom he selected.*

6. When in English descriptive clauses are appended to a sentence by means of a relative pronoun, it is necessary in Chinese to divide the sentence. The first sentence in the Epistle to the Hebrews is an example. See Mandarin Version.

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## CHAPTER XII.

## LOCATIVE NOUNS.

We have now completed our survey of the terms by which objects are designated. But time and space, though not substances, are realities, and the Chinese treat the words which designate them as nouns, though differing in many respects from those hitherto mentioned. We must therefore make a special chapter for locatives, which will embrace much material commonly placed under adverbs of time and place.

Location in time or space may be indicated in explicit terms by using the appellative nouns 地方, 方, 處, 邊, 面 &c., for place, and 時候, 工夫, 日期 &c., for time. These words may be preceded by demonstratives and adjectives, of all kinds, either simple or compound; 這個時候 *this time*, 明天 *to-morrow* 北方, *the north*, 近處 *the vicinity*, 就地 *on the ground*. They may also be duplicated or enter into other combinations; 天天 *every day*, 時刻 *every instant*, 處處 *everywhere*. But in addition to appellative nouns, there is a peculiar class of words used to express relative location. They are called by some post-positions, by others locative nouns. They are the eight points of the compass, and such words as 上, 下, 中, 內, 裏, 外, 間, 前, 後, 左, 右. They are called post-positions because they stand after the noun, by reference to which they define situation; 門間, *the space about the door*, 家裏 *in the house*, 棹子上 *on the table*. The English syllable *wards* may be mentioned as analogous, *eastward, heavenward* &c.

I will speak first of location in space.

When separation from the object mentioned is implied, an 以 may introduce the post-position. Thus 頭上 means *on the head*, 頭以上 means *above the head*. But with most post-positions the 以 makes no difference.

The amount of distance is expressed by noun-phrases following; **地上三尺** *three feet from the ground*.

All of the words mentioned except **間** may serve as locative adjectives qualifying **方, 邊, 面, 頭** and such words. **上, 下, 前, 後**, may also serve as adverbs before verbs; **上昇** *to ascend*, **前進** *to go forward*. But even these, with all the rest (except **間**) when preceding verbs are apt to be introduced by **往**, retaining their character as nouns.

The demonstratives **這** and **那** may be made to indicate location in space by appending **裏**, in general mandarin, **兒** in Pekinese. The interrogative **那** has the same power; **這裏** *here*, **那裏** *there*, **那裡** *where?* **邊** and **面** are also appended, and (in Pekinese) **塊兒**.

When location is determined by reference to a person, the noun denoting the person is followed by the demonstratives **這裏** and **那裏**, **這邊**, **那邊** &c., or by **面前**, **跟前**, **身邊** &c.

The English locative *where* in its interrogative sense is exactly translated by **那裏**, but **那裏** like other interrogatives, has also an "indefinite sense (1) in negative sentences, (2) when followed by distributive **都**, (3) when used in the protasis of a complex sentence; **不拘那裏**, *no matter where*, **那裏都行** *anywhere will do*, **那裏有人就上那裏去**. *Where* in its relative sense is wanting in Chinese. The same general sense may often be reached by using the **那裡**. An exact rendering is secured by changing the clause introduced by *where* into a composite adjective followed by **地方**, **處** or like word; **我看見他住的地方** *I saw the place where he lived*.

Terms denoting relative time are **如今, 現在, 起初, 向來, 古昔, 在先, 先前, 頭裏, 以後, 將來**. **先, 前** and **後** are appended to nouns to indicate precedence or sequence in time. They may be attached directly, or by means of **之** or **以**; **光緒皇上之先**, *before the time of*

*Kuang Seu.* More frequently time is determined relatively by reference to some event. Precedence or sequence is indicated by appending 先, 前, or 後 to a clause mentioning the event; 耶穌降世以後 *after the Advent.* 以先 and 以前 sometimes require that the preceding verb be negative; 我沒來以先, *before I came.* In such sentences there is often an implied contrast of some kind between the earlier and the later period, or an emphasis on the length of time. The amount of time intervening is expressed by noun-phrases which follow the post-position; 起身以後 第三天 *three days after starting.*

If the time is stated relatively to the present moment 前, 先 and 後 need no noun preceding them, but cannot be used alone. Hence the dissyllabic forms, 以先, 之後, 先前 &c. Or the amount of time may be given either preceded or followed by the monosyllables 前 and 後; 三百年後 or 後三百年.

The demonstratives, 這 and 那 denote coincidence or difference of time by appending 時, 時候 and 會兒; 這會兒 *now*, 那時 *then.* The interrogatives are 多階, 多會兒, 幾時, 甚麼時候.

The relative *when* like other relatives, has no equivalent in Chinese. The lack is often supplied in the same way as specified concerning *where*, the word 時候 or some equivalent being put after the composite adjective. But very commonly when the English would have a subordinate clause introduced by *when*, the Chinese simply omits that word leaving the clause to stand absolutely as a note of time; 你上那去 必要見他, *when you go there you will see him.*

Such being the etymology of locative nouns, we proceed to consider their syntax—for these terms whether they contain appellative nouns alone or add post-positions to them or take still more extended forms—, have their common idioms which bring them into one class.

1. They are used independently at the beginning of a sentence before impersonal verbs—especially 有, to denote circumstances of time and place; 城裏有好房子 *in the city, there are good houses* 昨日過去了一個; *yesterday there passed one.*

2. They stand as subjects to the neuter verb; 現在正是時候 *this is just the time*; 南邊是水地 *Southward the country is wet.*

3. When verbs with subjects are used, the *time* of action is still commonly indicated by a locative noun, used independently at the head of the sentence; 那一天我有病 *that day I was sick.* Yet if a clause of some length is used to state the time, it may be introduced by a preposition—by 當 or 在, or if a later date is given, by 到, 等, 及 至 &c; 當咸豐年間 *during the time of Hien Feng*; 到了主所定的時候 *coming down to the time appointed.*

4. When the main verb has a subject, the terms denoting *place, where* are generally introduced by a preposition—and mostly by 在. A variety of senses is secured by the postpositions; 在城裏我有兩個學房, *in the city I have two schools.*

5. When circumstances of time and place (and not predicative ideas) are to be mentioned, it is a fixed rule that the terms must stand at the beginning of the sentence, but whether before or after the subject is not invariable. The controlling principle seems to be that the broader term should precede and the more specific follow. Thus if one is speaking in a biographic strain, the personal pronoun will take the lead of the sentence; if in a descriptive or historic strain, the time or place will be mentioned first.

6. If circumstances of time and space are both given, the former generally precede; 那一天在街上遇見他 *the other day, on the street met him.*

7. Some of these terms may also stand between the subject and the verb, either limiting the former in its relation to the verb or as an adverb modifying the verb. In either case the terms are used without prepositions; **他肚子裏存着好些書** *he, in his mental treasury, has much learning.*

8. All the locative terms which have been mentioned may be followed by **的** forming a genitive or a constructive adjective; **頭上的帽子** *the cap on his head*; **將來的事情** *future events.*

9. In the predicate the locatives are governed either by prepositions or verbs; **他住在關外** *he lives outside the city*; **衣服都當在濟甯** *all my clothes pawned at Tsi Ning*; **直說到現在** *talked right down to the present moment.*

10. When verbs of motion have locative terms to indicate the direction of their motion, such terms are not usually governed by the verb, but are put before it governed by prepositions; **他往東去了** *he went East.* Yet I have heard in Honan **你去那裏** *whither are you going*, and **你們不去馬頭** *you do not go to the landing.*

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## 2ND GROUP—LIVING WORDS OR PREDICATES.

## CHAPTER XIII.

*The Predicate—Tenses and Moods.*

The common characteristic of the classes of words about to be discussed is that they ascribe qualities, actions, states and relations to their subjects. In other words, they are the “living” as distinguished from the “dead words” of the language. In thus conforming to the nomenclature of the native Grammar, I accept what seems to me the only eligible analysis—one which leads us on without much repetition or confusion to a complete view of our subject.

We may distinguish at least seven kinds of predicates; viz. adjectives, assimilants, verbs, adverbs, qualified nouns, integral propositions and phrases with the preposition 在. These will be described in the sequel. But they all have common idioms for expressing mood and tense, I therefore introduce at this point a general account of,

## MOODS AND TENSES.

1. The first distinction to be remarked is that effected by a terminal addition. The appending of the verb 了 *to complete* in the character of a particle, and usually read 喇, gives a completive or perfect sense. We therefore have in the predicate either (1) a simple root-form which is the unchanged word and speaks of the action or state as occurring or existing, or (2) a perfect root-form which speaks of it as consummated; 作 *make*—作了 *made*.

2. These two root-forms without further modification serve as present and present-perfect tenses. Other notes of time preceding may indicate past or future. We have therefore six tenses; Present and perfect, past and past-perfect, future and future-perfect.



The auxiliaries used to denote past tense are **曾** and **嘗** for the positive and **沒有, 沒, 未, 未曾, 未嘗** for the negative. But the two positive auxiliaries are limited in use to a literary style. Hence our dependence must be upon other notes of time preceding the predicate—such as **頭裏, 在先, 從前, 方才** or some more definite statement, as, **昨日, 去年, &c.** The monosyllables **未** and **沒** are used with monosyllabic predicates.

4. The auxiliaries of the future are **將** denoting simple futurity, **要 = will** and **必 = shall**, with the compound forms **將要, 必要**. The negative has only **必不**,—is often without auxiliary, as even the positive may be, the tense being determined by adverbs or other notes of time preceding. The notes of time are any words denoting future time, whether general or giving a definite date, such as **將來, 此後, 明天, 後三年 &c., &c.** The auxiliary **將** cannot be used in connection with these notes of time, but the others may and usually should.

5. Even in the present and present-perfect notes of time are often prefixed; in the present because of a vagueness as to time, which is fitting when we speak of what is habitual, but should be dissipated when we speak of a special event, or emphasize the immediate present, just as we use the adverb *now* in English. In the present-perfect whenever *already* would be proper in English, we may prefix the auxiliaries **已, 已經** or, **業經**. The words used with the present are **正, 現在, 如今, 今天, 這幾年 &c.**

6. The term conditional mood may be used of a group of forms obtained by using various auxiliary verbs denoting obligation—necessity—propriety—ability—inclination (corresponding to the English *may, can, must* and *ought*). These words have so much of independence that they may be emphasized by adverbs preceding them.

To express *ability* 能 and 能穀 are used; for *acquired ability* 會; for *inclination* 願意, 願欲, 如意, 欲, 願, 要, as 我願意——, 他如意——了. Often one is inclined to regard these as principal verbs with an infinitive following, but they certainly serve the purpose of the auxiliaries. The forms into which they enter have the range of all the tenses, which is effected by prefixing notes of time. *Obligation* is expressed by 當該, 應當, 該當, 分當, *propriety* by 可以 or 可, and *necessity* by 必, 必得, 必定. These are of course limited to the present and future tenses. In all these forms of the conditional mood it does not matter much whether the imperfect or the perfect root-form be used, yet the distinction mentioned above should not be forgotten.

7. Interrogative predicates are made either by giving a positive and a negative as alternatives—which can only be done when the predicate is brief—or by appending the interrogative particle 麼. As 是不是 and 要麼.

8. The Chinese has also a potential mood formed by appending 得 (了 is sometimes used) to the simple root-form. It denotes possibility or propriety. The negative using 不得 (or 不了) is more called for, than the positive.

9. The suggestive mood proposes or requires some action. It has all three persons—the second person being the imperative, if given with emphasis. This mood takes both imperfect and perfect root-forms. It is apt to append the particle 罷—originally a verb meaning *to have done with a thing*—or 阿. The auxiliaries 可以 and 要 may be used, and serve to soften the harshness of a command, but are not essential. In the second person, i.e. the imperative, the subject is often wanting. Its negative uses 不要 contracted into 別 (or 敗). The Wenli equivalents of 不要 are 毋, 勿, 莫. The negative of the first and third persons uses simply 不, and no auxiliary verbs.

10. Of the infinitive it need only be remarked that it takes both root-forms without auxiliary or inflection, except that in certain connections it is introduced by 以. 以 is used for euphony after some monosyllables governing infinitives; especially after the adjective 難 and the verb 能.

11. The following blank paradigm may be of use.

## INDICATIVE MOOD.

Present tense——or 正——, Perfect——了, or 已經——了.  
 Past tense 從前 or 曾——, Past-perfect 從前 or 曾——了.  
 Future tense 將要—— Future-perfect ——將要——了.

## CONDITIONAL MOOD.

Present . . . . .能 毅——or ——了.  
 Part. . . 從前能毅——or ——了.  
 Future. . . 將來能毅——or ——了.

## POTENTIAL MOOD.

Positive——得 Negative——不 得.

## SUGGESTIVE MOOD.

1st Pers. 我——罷 2nd 你——罷 or ——了 罷

## INFINITIVE MOOD.

—— or ——了.

12. Active transitive verbs have numerous forms not expressed in this sketch. They will be added when we treat specially of verbs.

## CHAPTER XIV.

*Adjectives.*

These are words ascribing some quality to a person or thing. They differ from the English descriptive adjectives in that they have a predicative as well as an attributive use. Hence their introduction here.

1. They are primarily single words, as **真** *true*, **高** *high*.

1. Two approximately synonomous words may be combined as one adjective, as **乾淨** *dry-clean*, **聰明** *intelligent*. Some four word groups are used, as **正大光明** *magnanimous*, **寬宏大量** *generous*. There are also adjectives made up primarily from other parts of speech, as **利害** *violent*, **公道** *equitable*, **熱鬧** *bustling*, **冲要** *centrally located*, **要緊** &c. These simple adjectives may be modified in meaning by words preceding or following.

2. Adverbs indicating degree may precede as **很好** *very good*, **快清楚** *very clear*, **甚重** *very heavy*, **太小** *too small*, **更大** *still larger*, **極其快樂** *most delightful*, **極明白** *extremely distinct*. Adjectives may also be preceded by the names of things possessing the quality spoken of; **雪白** *snow-white*, **冰涼** *ice-cold*. A noun-phrase may precede indicating the degree or amount of the quality; **三尺高** *three-feet high*; **八分熟** *eight-tenths cooked*.

3. Simple adjectives, when used as predicates, may be modified by words following them. (a) The adverb **狠** may be attached by means of the particle **得**, often pronounced **的**, as **高得很** *very high*. The vulgar dialect uses **利害** in the same way; **深得利害** *terribly deep*. Cases also occur in which a whole clause follows **得** modifying the adjective; **重得叫人抬不起來** *so heavy that a man cannot lift it*.

(b) Other affixed adverbs are such as **極了**, **多了**, as **好極了** *supremely good*, **結實多了** *much more substantial*. Some dissyllabic Adjectives take **之極**, or **至極**.

(c) The particle 着, with which we will become better acquainted under verbs, follows some adjectives with an intensive force, in the combination 着的呢, as 遠着的呢 *far-far-away*; 扣着的呢 *very austere*. (d) Noun-phrases denoting amount of difference and measurement may follow adjectives; 好一點 *a little better*; 高三尺 (a more formal and bookish expression than 三尺高 used when several dimensions are given.)

4. Adjectives are followed by infinitive verbs as in English; 好看 *fair to look at*; 難辦 *difficult to manage*.

5. One way of expressing a favorable comparison is to add a 似, 於, 如, 過 or 起 to the adjective, after which the second term is introduced as an object; 大起那個 *larger than that*; 強似我的 *better than mine*. In these cases the second noun must be regarded as governed by the appended word; but sometimes no such word is used, and the adjective itself governs the second term. This only occurs when successive objects of the same class are compared; 一層高一層 *each layer higher than the previous*.

6. Adjectives take 了 to indicate that the quality has been acquired or increased; 好了 *has got well*; 清楚了 *has become clear*.

7. They also take the future and conditional auxiliaries; 必要好了 *will get well*; 將要順當一些 *will be a little more accommodating*.

8. Examples of adjectives in the potential mood are, 少不得 *cannot be dispensed with*; 多不了 *cannot be many*; in the imperative 不要靜默 *do not be silent*; 平了罷 *be quieted*; while in 使我窮乏 *cause me to become poor*, we have an accusative with an infinitive adjective.

9. Negative adjectives are formed by prefixing 不 and interrogatives by putting a negative after a positive word; 好不好 *is it good?*

II. All the forms which have been mentioned have a predicative power and may stand immediately after the subject of a sentence; **這個大** *this is large*, &c., &c. In fact the distinction between adjectives and verbs melts away and we treat these adjective predicates very much as we would intransitive verbs. The insertion of a neuter verb as copula is often allowable and sometimes desirable for the sake of emphasis or euphony; **你的意思是好** *your purpose is good*. But in such a sentence it is more common to add **的** making a substantive adjective. Instead of the neuter copula, we may use intransitive verbs with **得** to introduce the adjective predicate, indicating how the subject came to have the quality ascribed to it; **草長得高**, *the grass has grown tall*.

III. But adjectives have other uses besides that of making predicates.

1. The simple adjectives, together with all forms in which a modifying word precedes, can be used attributively. The forms mentioned in paragraph 3, in which the modifying word follows are so essentially predicative that they can not be worked up as attributives. Those in paragraph 4, and onwards to 7, may form composite adjectives by appending **的**; **好念的書**, *an easily read book*; **強似他的人** *a stronger man than he*.

2. The general rule for adjectives, as for other words, is that all polysyllables used attributively take **的**; yet there are exceptions—as when a compound term has the character of a simple adjective, *e. g.* **光明人**, *an honest man*; **誠實話**, *sincere words*. A dissyllabic adjective before a dissyllabic noun may dispense with **的**; **狠深水池**, *very deep pool*. **不好** often stands without **的**.

3. If a number of epithets are applied to one noun, they are given in series without conjunction, with **的** closing up. **真實常遠的應許**, *true and lasting promises*. When the epithets are mutually exclusive a **或** intervenes and **的** may

follow each term ; 紅色的或青色的袍子 *a red or a dark-blue overcoat.*

4. Should several qualifying adjectives be used in succession to enumerate several kinds in a class of objects, they should be summed up before the noun is added; 紅, 黃, 青三樣果子, *red, yellow and green fruits.* If this is neglected only the last of the series of adjectives would be connected with the noun. Other general rules concerning attributives have been given under that heading.

IV. A couplet of antithetical adjectives may precede a predicate to indicate that the assertion about to be made has reference to certain qualities of the subject ; 這兩塊大小不同 *these two pieces differ in size ; 長短怎麼樣 what as to length?* Such couplets are also used as abstract nouns ; 論長短 *as regards length ; 見一個高低 contest for superiority.* Even single adjectives may be used as nouns abstract ; 棄邪歸正 *reject the false and turn to the true ; 厭惡虛假 detest hypocrisy.*

V. Simple adjectives are prefixed to verbs modifying their meaning like adverbs, but practically forming compound verbs ; 明說, *to speak clearly.* In fact, any word which denotes a mode as well as a quality is an adjective or an adverb according as its connection is with nouns or verbs.

Still again adjectives are appended to verbs to indicate the tendency of their action ; 說明白 *to speak clearly ; 染紅了 dyed red.* When an accomplished result is affirmed, they are connected to the verb by 得 ; 講得明白 *explained clearly,* or else the combined phrase is followed by 了 ; 長大了 *grown large.*

#### REMARKS ON COMPARISON.

The Chinese have no set forms for comparative and superlative degrees, but expressions for these and many other degrees of comparison may be made out by application of the rules just given.

I. If the comparison is expressed by an attributive adjective, we may prefix **更, 尤, 再** for the comparative; **更貴的** *still dearer*; **再小的** *still smaller*. **尤** is a book-word rarely used. For the superlative we prefix **頂, 至, 最, 極, 絕**, or append **不過; 頂高的** **價錢** *the highest price*; **苦不過的** **刑罰** *severest punishment*. **甚** and **狠** mean *very*. **太** means *too*. The vulgar dialect has also **特** read twy for *too*.

These composite forms all have a final **的**, and therefore may be used independently and as substantives; **這也是** **很大的** *this also is very large*.

II. As to the expression of comparison when the adjective assumes its verbal power as a predicate, it should first be remarked that when two or more objects, or two or more states of the same object are under discussion, the ascription of any quality to one of them implies its surpassing all others in this respect; **這個大** *this is the larger or largest*.

A slight amount of difference is expressed by appending **些, 一些, 一點**; **這把輕些** *this (chair) is a little lighter*; a great difference by appending **多了; 大多了** *much greater*; a definite amount of difference by definite expressions **短一寸** *shorter by one inch* **大好幾倍**; *many times larger*. But the modifying adverbs mentioned above may also be used in the predicate; **他的貨最好** *his goods are the best*. The conjunctions **又** and **還** before the adjective also imply comparison; **那一件還大** *that article is still larger*.

III. In the examples we have given, the object or objects with which comparison is made have been understood not expressed; but this second term of comparison may be brought plainly out in the middle of the sentence, being introduced by **比** or **較比**, and followed by the adjective predicate, or a verbal clause as the case may be: **這個法子比那個好** *this plan is better than that*. **較比** can only be



used when the predicate is of considerable length so as to form a caesural pause by itself; **人較比禽獸知識更大** *man compared with brutes is more intelligent.* [知識更大 is an integral proposition used as a predicate.]

There is also the idiom already mentioned by which the adjective stands between the two terms, the particles **如, 於** and **似** or the verbs **過** and **起** being affixed to introduce the second term. The idiom is very like our English. In comparing a succession of objects or circumstances of the same class, the adjective without suffix may stand between the two terms; **一個大一個** *each larger than his predecessor;* **一天好一天** *better every day.*

Inferiority is expressed by **不如** or **不勝** before the second terms. Sometimes a simple adjective follows as predicate denoting in respect to what quality the inferiority is affirmed; **羊肉不如牛肉** *mutton is inferior to beef;* **今生不如來生要緊** *the present life is less important than the life to come.*

For expressing a superlative, we may insert a universal distributive **都** or **全** in the first form mentioned in this paragraph; **這樣比那些都貴** *this kind is the dearest.* Or the general class being first mentioned, an assertion may be made as to a member of the class; **這幾樣就是那樣好** or the whole class may be subordinated to an individual member by using the verb **屬**—the adjective predicate following; **中國人屬他聰明;** or **屬他是個聰明人** *of all the Chinese he is the most intelligent.*

IV. Ideas and actions are compared in the same way as objects, **種地比作買賣穩當** *cultivating the soil is more reliable than mercantile life;* **鋤地勝似要飯** *hoeing is better than digging, &c., &c.*

## CHAPTER XV.

*Adverbs.*

Under this title we must comprehend a multifarious class of words, some simple, some derivative. Some are primarily adverbs, while others are drawn from various parts of speech. For convenience I speak first of monosyllabic adverbs.

1. Some monosyllables belong exclusively to this part of speech, as 再, 狠, 尤, 甚, 太, 最, 纔, 不, 未 &c.

2. Some are of the class before mentioned as rudimentary locatives, which from their anomalous character serve in various parts of speech as 先 in 先知, *to foreknow*; 上 in 上達 *to aspire*, so 後來, 前, 先 &c.

3. Of appellative nouns some are made to serve as adverbs, as 原 *originally* 本 *primarily*, 首 and 頭 *first*. There are also many elliptical expressions which leave a noun to suggest the quality by which it is characterized 天高, 地厚, *heaven-high, earth-deep*.

4. Some were primarily verbs and still used more or less as such; 至 *to arrive at* is used adverbially to denote the highest degree of any quality: so 絕 *to cut short* means *decidedly*, 過 *to pass* means *excessively*, 止 *to stop* means *only*, 就 *to approach* means *at once*, 復 means *again*, &c.

5. Still more extensive is the use of adjectives as adverbs; indeed the boundary between these two classes is not fixed, so that a word which before a noun is an adjective, before a verb becomes an adverb; 快馬 means *a fast horse*; 快去 *go quickly*. 早飯 *a breakfast*; 早起 *to rise early*, 同伴 *a co-partner*; 同來 *to come with*, &c. &c.

II. The most common forms of polysyllabic adverbs are;

1. Repetition or combination of monosyllabic adverbs, as 剛剛 and 方纔 *just now*. 本來 and 原來 are only longer forms of 本 and 原. The simple adverbs denoting degree can not be doubled. Indeed duplication only prevails

extensively among the adjective-adverbs, which are doubled for the sake of emphasis. The reason is that they cannot be themselves modified by another adverb; 慢慢走 *go slowly*. If dissyllables they are usually separated in repetition as 安穩安穩.

2. Phrases consisting of adjective and noun, or of the numeral *one* with noun, adjective or verb,—or of verb and object, when used to modify verbs, may be regarded as composite adverbs; 加倍小心, *still more carefully*. 竭力祈求 *energetically entreat*; 一直走, 一定是, 一同往, 同心辦事, &c.

3. The particle 的 is very commonly attached to the duplicated adjectives, and the phrases just mentioned; 畧畧的講說, *to explain cursorily*; 白白的跑 *to run in vain*. 平平安安的走, 力必的要, 不慌不忙的. This should be emphasized as a very characteristic form of adverbs and is capable of very extensive use, since by using 的 we can coin any phrase we wish to modify a verb.

4. The syllable 然 meaning *in this manner*, (like the English *by*) has a more limited use being conventionally restricted to dissyllabic compounds as 徒然 *vainly*, 偶然 *unexpectedly*, 公然, 忽然, &c. The syllable 乎 occasionally appears as the last syllable of an adverb, as in 斷乎不能 *absolutely cannot*; 庶幾乎可成, 似乎是他. &c.

5. Onomatopoeic words are used to represent sounds. 乒乒乓乓的 sound of beating; 布冷布冷的, sound of drums; 笛笛噠噠的, sound of fifes. 咕咕呱呱的, chirping of birds; 嘩嘩的 rushing of water; 唿唿的, sound of wind, (also written 唿唿的.)

6. The demonstratives form adverbs by appending the particles 麼, 麼着, 麼樣 or the noun 樣; 這麼說 *so to speak*; 那樣看待 *to treat in that manner*. The book-word 如此 is also often heard in the colloquial; 皆是如此 *all are so*.

怎 with the same suffixes forms interrogative adverbs; 怎麼說 *how do you say?* The book phrase 如何 is also used. 多 used interrogatively may append 麼, as 多麼大 *how large*.

7. The higher kinds of adverbs may themselves be preceded by the simple adverbs denoting *degree*, and in this way degrees of comparison may be expressed; 更安然 *more accurately*. Adverbs have four general uses—to indicate the general character of the sentiment to be expressed—to modify adjectives and verbs—to form predicates—and to express the co-relation of ideas.

I.—Such adverbs as 原來, 本來, 原本, 竟, 總不然如此, &c., stand at the beginning of sentences to state the general circumstances or general character of the thought. They may be called independent adverbs.

II.—The words which modify adjectives are the simplest kind of adverbs, usually denoting degree; 更好 *all the better*; 雪白 *snow white*. A dissyllable is not impossible, as in 加倍好的 *many times better*. 極 when used with a dissyllabic adjective commonly takes 其 in order to make a symmetrical four-word phrase; 極其舒坦 *most comfortable*. The demonstrative adverbs may have an antecedent mentioning a noun to which they assert conformity; 和羊那麼善靜, *mild as a sheep*; 一個包服那麼一塊布. If a composite phrase ending with 的 precede an adjective, qualifying the complex conception expressed by the second adjective and following noun; 足寶的銀顆子 *a first-quality silver ingot*.

The negative 不 is often so united to adjectives and verbs as to form one negative conception, corresponding thus to the prefixed syllables *in* or *an* of the English; 不少 *not a few*; 不行 *impossible*. Such composite terms may be modified by other adverbs preceding; 狠不好 *very bad*; 斷乎不可 *positively improper*. On the other hand 不 may negative a

modified word **我不再去** *I will not go again*. The utter negation of any idea is expressed by using a noun indicating a minimum followed by a negative adjective or verb; **絲毫不差** *not differing in the slightest degree*; **一點無用** *utterly useless*.

Verbs may take all kinds of adverbs. All except the independent adverbs stand between auxiliary and principal verbs, when they modify the latter; **要嚴嚴的責備他** *will severely rebuke him*. Yet the auxiliaries themselves may be modified by negative or intensive adverbs; **不可說** *should not speak of it*; **務要謹慎** *by all means be careful*. It is an important general rule that adverbs immediately precede the words which they modify. The English student will often find it necessary to invert the order of his words. The principle is the same as in putting adjectives before nouns.

Yet adverbs sometimes have so much of a predicative form that they follow their principal word.

(a) A few adverbs expressing degree may be appended to adjectives, either preceded by **得** or followed by **了**; **高極了** *extremely high*; **貴得很** *very expensive*.

(b) Verbs indicating any disturbance or annoyance are followed by **得慌**, as **吵得慌** *boisterous*; **晒得慌** *sun-scorched*. The compounds thus formed are probably best regarded as adjectives.

(c) Adjectives which are capable of adverbial sense, as well as adverbs proper, are appended to verbs by means of the particle **得** (or **的**) to predicate something of the action mentioned; **愛得實在**, *loved sincerely*; **釘得結實** *nailed firmly*. But when adjectives retain their proper descriptive character and indicate the result reached by the action of the verb, they are attached immediately to the verb and followed by **了**; **壓硬了** *pressed compact*.

III.—In the use of adverbs as predicates several idioms may be distinguished.

(a) The adverb may be the logical predicate, the logical subject being an action; **罰他很重** *punish him very severely*; **他作工小心** *he works carefully*. I am much inclined to bring into this class the forms above mentioned where the adverb follows **得**. Adverbs so used may be (1) modified and (2) conjugated to a certain extent. (1) **寫得很好** *written very well*. (2) **罰人必要更重** *in punishing will be more severe*, is a future tense. **作工務要慫慫勸勸** *in working by all means be diligent*, is an imperative. **服事他不能喜喜歡歡的** *in serving him cannot do it cheerfully*, is a conditional form. **了** is sometimes attached, but it seems to be rather for euphony than for sense.

(b) The adverb itself may constitute the whole predicate; **船上都忙忙蹈蹈的** *on the boats everything is flurried*. Such predicates have the range of all the moods and tenses, except it be the potential. **必要氣忿忿的** *will be furious*, is a future. **不要默然無聲** *do not be quiet and speechless*, is an imperative. The potential form is probably inadmissible.

(c) The neuter verb **是** may introduce an adverb predicate; **事情是這麼着**, *the affair is thus*.

(d) The circumstances indicated by the adverb may be made the terminus *ad quem* of an action; **你打算怎麼樣** *what are you projecting*. Soafter the phrases **甚至於** **不至於**. This idiom they have in common with other predicates.

(e) In consequence of the predicative power of adverbs, the protasis of a sentence may consist of a mere adverb, with, or even without conjunction preceding; **雖然如此** *although it is so*; **雖千計萬謀** *although (using) ten thousand schemes*.

(f) We have an instance of an adverbial predicate treated as a substantive in the sentence **他有個不傷心的麼**.  
*can he be otherwise than heart-sick?*

IV. Correlative adverbs are such as indicate the mutual relations of two ideas.

If the correspondence of two ideas is to be expressed, an interrogative adverb is used in the protasis, with the same or a demonstrative in the apodosis; **頭裏怎麼至今還是那麼樣** *as it was formerly, so it is now*; **要多麼大作多麼大** *will make it as large as you want it*.

When a corresponding ratio of increase or diminution exists between two terms, they are both preceded by adverbs denoting *increase*; **越多越好** *the more the better*; **越求越沒有** *the more you seek, the less you will get*. The adverb commonly used is **越** or **越發**, the monosyllable or the dissyllable being used as rhythm may require. **愈** and **益發** are used in books, but probably will not be heard either in Shantung or Chihli.

The correlation of actions may be indicated by the double adverbs **一面一面**, **一邊一邊** and, **一半一半**; as in **一面教, 一面學** *learning as well as teaching*.

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## CHAPTER XVI.

### *Qualified Nouns. Assimilants. Neuter Verbs.*

These three kinds of predicates will give us material for a short chapter.

I.—Nouns qualified by adjectives may form phrases denoting a quality or a mode of action; **和氣** *social*; **小心** *careful*; **同心** *united in heart*, are instances. The use of such phrases as adverbs has already been mentioned. Of course it follows that they may serve as predicates. Yet I think it well to mention this fact under a special heading, in order to bring to view all kinds of predicates. Moreover the phrase is sometimes an adjective rather than an adverb, as in **這個人和氣** *this man is social*. In the protasis **雖千萬方法** we may either assume an ellipsis of the verb **用**, or regard

the clause as adverbial, depicting the circumstances. These qualified nouns can be conjugated like other predicates but want the potential form.

In such expressions as **他只兩件衣服** and **我正廿歲**, that seems to be an ellipsis of the verb **有** before the numerical predicate. In other cases we have a pictorial predicate which without copula gives the features of the subject described; **那人忍心兇臉**, *that man has a hard heart and a fierce countenance.*

## II.—Assimilants.

The words *like* and *unlike* are an anomaly in English Grammar, but their Chinese equivalents are still more eccentric, I therefore put them by themselves. The words used are **像**, **彷彿**, **如同**, **似乎** and by tolerance **和**. They take either nouns, adjectives, adverbs or clauses as their objects, thus showing a power of defining mode as well as quality, and coming into relation with neuter verbs; **這個彷彿一個人樣** *this is like a man's form* **他似乎有好意** *he seems to have a good purpose.*

**似乎**, **彷彿**, **像** and **如同** are all strong enough to assert likeness to their object, yet the last three are apt to use what is essential to **和** some assisting phrase, as **一樣**, **一般** or **似的** at the end of the clause, **和他一樣** *like him*. **彷彿他那個樣**, **像他似的** ditto. **像要悔改似的**, *as if about to repent*. The negative, **不像** takes no final adjunct. **和** may give a negative sense by using **兩樣** at the end. **和你兩樣**, *different from you*. When these assimilants are used as predicates they may be modified by adverbs of degree; **這石頭正如同一個樹身子** *this stone is exactly like the trunk of a tree*; **更像他** *still more like him*. They may be preceded by notes of time and auxiliary verbs both future and conditional.

These may introduce subordinate phrases or clauses denoting the manner of an action; **我如同賊來** *I come as*



*thief*. Should these clauses follow the principle verb of the sentence, the words introducing them appear much like conjunctions; **赦我的罪如同我赦人的罪** *forgive me as I forgive others*. These words have also a peculiar use as introducing an antecedent before a demonstrative; **如同雪那樣白** *as white as snow*. Sometimes when used to introduce a predicate, they so far give up their predicative power as to have a **是** after them, becoming mere adverbs; **這樣彷彿是好的** *this kind is apparently good*. Before other verbs, also they may merely have a modifying power.

### III.—Neuter verbs, **是, 作, 爲**

1. The primary meaning of **是** is affirmatory, so that **是阿是的** and **是了** are expressions of assent. When used as a copula or neuter verb it has no conjugation except conditional forms; **應當是這個** *it ought to be this*. The time to which an assertion relates may be indicated by notes of time preceding; **他從前是惡人** *he formerly was a bad man*.

2. **是** may also be preceded by adverbs intensifying its meaning, as **正是** *is precisely*, **真是**, *verily is*, **無非是** *indeed is*. Sometimes however the reference of the adverb is to a verb or adjective following; **是最是他所愛的** *is his best beloved*.

3. In general **是** is followed by subject nouns, simple or independent adjectives, adverbs, verbal clauses or propositions. A few idioms should be specially mentioned.

4. It is much used before active verbs in the predicate, changing them from a narrative to a descriptive sense, **我是要去** *I am about to go*. The English student is apt to think this a redundancy, but it is grammatical and has the effect just mentioned. The whole clause following **是** is made to express a quality of the subject.

5. Instead of being followed by a term equivalent to its subject **是** sometimes brings in some quality; **這裏的羊**

都是大尾巴, *the sheep here all have large tails* ;  
我是山東 *I am (of) Shantung.*

6. 是 is incapable of use in the imperative. 作 may take its place when a noun or independent adjective follows. Such English sentences as, *be a true man* may use 作; 要作一個好人. In the infinitive either 作 or 爲 may be used. The latter may be followed by nouns simple and composite adjectives and clauses; 稱他爲救主 *called him Saviour.* 爲 is also quite freely used in the indicative, when ideas are being discussed; 甚麼爲良心 *what is conscience?* But this savors of pedantry if practiced to excess.

7. The copula is sometimes omitted leaving a substantive standing in the predicate; 今日大青天 *to-day is fine weather*; 我姓張 *my family name is Chang*; 他三十一歲 *he is thirty-one years old.*

8. For an impersonal verb denoting *existence* the Chinese do not use 是 but 有, the negative is 無; 有房子無人, *There are houses but no people.*

## CHAPTER XVII.

### Verbs.

1. The rudimentary verbs are monosyllables, and a very large number are so used in the colloquial. In fact there is probably no verb but that in some connections, may stand alone. It would be superfluous to give examples. I will take up at once the compound verbs.

2. There are true verbs which have some word attached to them by conventional usage for the sake of distinction, or merely give fulness of expression. Thus 知道 is more satisfactory than a mere 知, 忘記 than 忘, 曉得 and 懂得 than 曉 and 懂,

3. There are double verbs, which consist of two monosyllables approximately synonymous, used together for the sake of

emphasis, intelligibility or rhythm, as 知曉, 焚燒, 死亡, 指望.

4. Two verbs may be combined, the former being more specific and modifying the latter. Thus 歸服, 依服, 順服, 平服, 治服 are all modifications of the idea expressed by 服. So 調理, 辦理, 管理, 修理 治理 are all modifications of 理. On the other hand 欺 is the common modifier of 欺負, 欺哄, 欺凌, 欺騙, 欺壓. The verb 起 appended to some verbs makes inceptives, as 作起 *to begin to work*, 說起 *to begin to speak*. There are some other combinations of verbs, but we must treat them as idioms, and not as etymological forms.

#### CONJUGATION OF THE VERB.

1. A continuative root-form is made by adding 著 to the primary root, as 坐着 *sitting*. One is reminded of the English terminal *ing*; but this form in Chinese is not a mere present participle. It can serve as a verb in any mood or tense, except the potential, as 好綰著 *easy to bind*; 我要守著他 *I will watch him*; 他那一天趕著車 *he that day was driving a cart*. Dyssyllabic verbs which denote a continuous action may take 著 as 指望著 *expecting*, 看守著 *watching*.

2. Verbs have also a completive root-form, which appends to the simple verb some word—a verb an adjective or a locative noun—to denote the outcome of the verb's action. From the nature of the case completive forms are rarely used in the present indicative. But they have the range of the other moods and tenses.

There must of course be a regard to fitness in the use of these terms, and we should know what combinations are current. Yet there is a large freedom in making new combinations, which greatly increases the power and plasticity of the language. I give a few examples. The locative 上 may

follow 說, 騎, 抬, 提, 按, 添, 加, 寫, 跟, 接, 關, and many other words which involve elevation or addition. 下 follows 坐, 放, 存, 買, 定, 立, 鋪, 倒, 壓, 留, 陷, 求, &c. &c. Among verbs appended as completives, one of the most common is 着, meaning *to secure or reach to*. It follows 得, 拘, 打, 買, 找, 見, 尋, 碰, 遇, &c. 住 denoting fixedness follows 坐, 釘, 騎, 綫, 鎖, 站, 立, &c. 見 follows verbs of perception and Meeting-as 看, 聽, 遇, 尋, 碰, &c. 起 occurs as a completive to denote competence or ability, as well as the physical act of lifting—used after 穿, 用, 吃, 敬, 念, 抬, &c.: but used negatively after 看 and 瞧 it gives the sense of *indifference to*.

了 besides its use as a sign of the perfect tense, enters freely into the class of completives, with the sense of *completeness or being done with*, 賸, 錯, 丟, 掉, 跑, are a few of the words which commonly use 了. One fact about 了, 上 and 下 is especially to be noted—viz: that they can be used freely with the dyssyllabic verbs, which is not so true of the other completives. It should be remarked also that completives are most used in the potential mood. Many of the examples just given have reference to that mood alone.

Some adjectives may serve as completives. But we must discriminate since many which approximate to that character, have not power to fill it. Examples of use as completives are 滿 after 坐, 盛, &c. 准 after 說, 定, 畫, &c. 好 after 念 作 寫, &c.

3. The potential mood of the simple root-form is usually made by adding 得 and 不得 for the positive and negative respectively. 作得 *can be done*; 說不得 *cannot be spoken*. The continuative root-form has no potential mood. The completive root-form inserts 得 or 不 between the verb and the completive word. 看不見 *cannot see*; 接得上 *can be attached*. It is in this mood, and especially in negative phrases that the use of completives is most common. When

了 is used as a completive in this mood, it takes 得 before it, according to the general rule. Yet 了 may give a potential sense with out 得. When the possibility of an action is the distinct topic of discourse, 了 appended to the simple or completive root-forms will make an assertion of possibility; 過去了 *can go past*; 賣了 *can sell*; 念上了 *can read*. The negative however has only the regular form inserting 不; 過不去, &c.

4. Adjectives incapable of being completive may yet be appended as resultants, to specify the outcome of an action. Such words differ from adverbs preceding the verb in that the latter modify the verb, while these have to do with results. 明說 and 說明 differ so much that in English we must use different verbs, *to speak* and *to state*, to translate them. This is according to the general principle that all words preceding the verb are preparatory, while all which follow are resultant. These adjectives might be classed with completives, the idioms being very similar, but that they cannot use the same potential forms. We cannot say 看不輕 nor 染不紅. Resultants form the potential by using 了. When 得 occurs between a verb and such an adjective, it makes an affirmation of actual attainment and not of possibility; 釘得結實 *nailed firm*; 掛得高 *hung high*.

5. The rule is a general one, that after any form of the verb, except certain passives, 得 (or 的) may introduce a resultant adjective, or even a clause defining the result attained. The verb, in this case, makes but half of the predicate leaving an open sentence, which is completed by the adjective or clause; 說得不錯 *stated correctly*. The great independence of the adjective in such connection is evidenced by its taking adverbs and conditional or imperative auxiliaries; 寫得要清楚 *you must write distinctly*. To this idiom, by which the verb appends 得 or 的 in order to add a resultant term, we may give the name of "open pre-

dicate." I have spoken chiefly of **得** as the connecting particle, but **的** is often heard, especially among the common people, and is capable of justification. It makes the following word a definition of the manner of the action previously mentioned; **嚇得魂不附體** *frightened out of one's wits*.

6. In regard to the distinction of active and passive voice, transitive verbs have a remarkable power, which we must designate as "invertibility." The simple root-form without appendage is active in sense; **我念** *I read*. So too are the completive and resultant root-forms; **我釘上** *I nail fast*; **我看輕他** *I despise him*. But as soon as any other appendage is added, the verb may have either active or passive sense, either predicating the complex conception as an act of active subject, or predicating it as a state or experience of a passive subject. The simplest case is when the verb appends a prepositional clause; **他擱在掉子上** *he put on the table*; **書本都擱在掉子上** *books are all put on the table*. Again in the continuative root-form; **他點燈著** *he is lighting the lamp*; **燈都點著** *lamps are all lighted*. That the inverted sense is not strictly a passive, appears from it sometimes having an object, viz; the means or instrument of the action; **石頭鋪著地** *stones paving the ground* may be inverted into **地鋪著石頭**.

The simple completive and resultant root-forms all attain to invertibility by adding **了**; **他拆毀了** *he tore down*; **房子早拆毀了** *the house was long ago torn down*. The various past, future and conditional auxiliaries, except **願意**, partake in the general invertibility; **他未嘗定好了** *he has not decided*; **事情未嘗定好了** *the affair has not been decided*. Even in the imperative, the forms with **了** are used in both voices.

The securing of an active sense in all these cases depends very much upon the verb's having an object expressed or implied. It may also be observed that when a passive sense

is expressed the connection of the passive subject with the verb is rarely immediate, some word, be it distributive, adverb or prepositional clause, usually intervenes, especially if the passive subject is a personal pronoun. Yet in some forms the sense of the words alone determines which voice is used; **你寫得好** *you write well*; **這些字寫得好** *these characters are well written*. When the separation of a passive subject from the verb amounts to a caesural pause the idiom blends with that of prosthetic object.

7. An exclusively active form is made by using a subordinate verb meaning *to take* with the object attached, before the principal verb, which must be a lengthened, with **了**, or a completive, or a resultant, or a prepositional clause; **把他看透了**, *see through him*; **將你接進去** *take you into the house*. This idiom has the advantages of (1) giving a decisively active sense, (2) bringing the object distinctly to view, and (3) leaving the principal verb free scope for full enunciation, or modification by words following it.

This form of the verb can be used in all the moods and tenses; but in the potential only interrogatively; **把租宗封爲大神不得麼**. It should be observed that **了** used after the principal verb may have nothing to do with the tense of the verb, since it is a characteristic of the idiom. I shall henceforth speak of this idiom as the anticipatory root-form, with reference to the subordinate verb's *taking up beforehand* the object of the sentence.

8. The distinctly passive forms are three. (1) Experiential; in which the agent not being mentioned, **見受蒙彼挨** are prefixed to the simple or completive root-forms; **見絕** *to be cast off*; **受辱** *to be disgraced*; **挨打** *to endure beating*. This form cannot append **著** and has no potential mood except it be an interrogative ending in **不得麼**. In the suggestive mood it has the imprecative form prefixing **願**; **願你蒙愛**, *may you be beloved*. (2) The ablative form

introduces the agent before the verb by means of 被, 受 and 蒙. The last is used when a favor is received, 被 is most used; 被人告了 *to be indicted*. The vulgar dialect of Peking and Tengchow also uses 叫; 叫長毛殺了 *killed by the long-haired rebels*. This class of forms is the exact counterpart of the active form with anticipatory verb. The same root-forms are used. The principal verb must almost invariably be a polysyllable. The scope of moods and tenses is the same as in the experimental form. (3) The neuter verb, 爲 with a passive participle is another indirect form of expression which may serve as a passive; 爲他所用以 *be used by him*. The verbs 屬 and 歸 enter into a very similar idiom, though the 所 may be omitted; 歸他管轄 *to be under his governance*. But we can hardly speak of these as passives. They, on the contrary, remind us that even the forms previously mentioned as passives are only idiomatic combinations of living words.

#### MOODS AND TENSES OF THE VERB.

It is necessary to make some additions to the discussion of moods and tenses given in the first chapter of this part.

1. As was said there, a strictly present sense is usually secured by prefixing a note of present time, unless the connection imply present time; 他這會兒種地 *he now cultivates the soil*. Yet perhaps the idiom is not materially different from the English 我要 *I want*, 我說 *I say* 我想 *I think*, are distinctly present.

The verb 有 is exceptional in forming its negative present by prefixing 沒 instead of 不.

In making an interrogative present, the repetition of the verb in a negative form presents a distinct alternative; 你要不要, *do you want it or no?* 麼 appended makes inquiry as to the facts in the case; 你要麼 *do you want it?* The root form in 著 must take 麼



2. In regard to the perfect, it should be remarked that when the completive forms are used, if **已經** or like note of time precede, the sense is complete without a final particle; **我已經看見** *I have already seen*. The same thing occurs when the verb has other appendages which exclude the **了**; **我已經念到第十章** *I have already read to the tenth chapter*. The Chinese also use a historical present in narration. When the perfect root-form is preceded by past or future auxiliaries or notes of time we have words which may be called past and future perfects, *i.e.* they speak of the completion of the action at such a time. The student should not infer from the terminology that these tenses are equivalent to the pluperfect and future perfect of the English verb.

Of the negative auxiliaries for the perfect **沒有** and **沒** are most common in the north, and **未曾** in central China. **未** is used with monosyllabic verbs; **未來的事** *future events*. **了** is rarely used in connection with these auxiliaries being contradictory to the negative sense.

The interrogative perfect may append **沒有** or **麼**, or the verb may be repeated with **麼**; **你買了沒有, 買了麼** and **買了沒買** are all equivalent expressions.

3. Verbs have a past tense formed by adding **過** to the simple or the completive root-form. It should be carefully distinguished from the perfect in **了**, since one affirms the previous occurrence of an action, while the other affirms only its completion; **來過** *come once before*, **來了** *have arrived*. The negative of this form prefixes **沒有** or **沒**, as **沒有來過**. The interrogative affixes **沒有** or **麼**.

4. We get almost a new (cessative) tense by the uniting of the negative adverb **不**, to the perfect root-form. Yet the true analysis of such forms seems to be that the **不** unites with the simple root-form as one negative term. Thus in **不作了** *have ceased making*, **不作** is a negative verb and **了** affirms the *not-making* as a completed fact.

5. The interrogative of the future tense uses the terminal 麼, unless the negative and repetition is called for to express a strictly antithetical sense. In the latter case a 是 takes the place of the auxiliary before the negative verb; 你要買是不買呢 *will you buy or no?*

6. The auxiliaries of the conditional mood may effect a negative repetition independently of the principal verb; as in 你能不能說 *can you tell?* This idiom is more used in Tengchow-foo than elsewhere.

7. The suggestive mood, which proposes that something be done either by oneself or by another, may have a future tense without any auxiliary; 我去阿 *I go*; 我們講罷 *let us talk*. The English idiom is similar. With 罷 following even perfect forms in 了 will take a suggestive sense; 我扔了他罷 *I will throw it away*. But the auxiliary 要 is always allowable.

8. In the second person of the suggestive mood, we have proper imperative forms. The omission of the subject makes an abrupt command; 去阿, 走罷. But both subject and auxiliary may be used; 你要快回來罷 *come back quickly*. The abruptness of a command may be softened by prefixing 可以 as 你可以念罷 *you may read*. Imprecations favorable or unfavorable may be expressed without either auxiliary or suffix; 天父保佑我們 *may the Heavenly Father protect us*; 老天爺別下雨.

Yet whatever the person, a fervent desire in regard to a future act may be expressed by prefixing 願; as 願你快來 *come quickly*; 惟願你蒙他救贖.

9. All the root-forms of the verb can be used in the imperative, but the passive and ablative forms only by prefixing 願. The form in 著 anticipates a continuance of the action, that in 了 its completion, those with completives look to the attainment of the result.

10. The negative of the suggestive mood may reject the auxiliary from before the verb; **我不去罷** *I will not go*. In the second person **不要** is contracted into **別** and **敗**. The latter is used in Tengchow-foo Shantung, and in central Honan. The terminal **罷** is not always used with a negative imperative.

In book-style the negative imperative uses **勿**, **毋** and **莫**.

11. We have sometimes a blending of the conditional with the potential mood, as in **可以說得** *may be said*.

12. All the root-forms of the verb have place in the infinitive.

13. The root-form in **著** having the sense of continuance is in some cases equivalent to the English participle in *ing*, but it excels its English equivalent in being either active or passive according to connection. It also differs in that it cannot be used attributively, *i.e.* as an adjective qualifying nouns, unless like other forms of the verb, it have a **的** appended making a composite adjective; **立著的石頭** *a standing rock*.

Its uses as a participle are (1) when it stands before the principal verb of a sentence to indicate the method in which an action is performed; **他趕著作工** *he hastily does work*; (2) when it stands in the predicate after **是**; **我是坐著** *I am sitting*; or other principal term **送他來用床抬著** *fetch him carrying on a bed*.

14. The appending of **的** to some root-forms in order to append a resultant has already been mentioned. We meet with it again inserted between a transitive verb and its object, giving emphasis to the object; **你買的甚麼** *what have you bought?* **僱的車** *hired a cart*. The tense may be present but is generally perfect. The idiom is limited to the simplest forms of the verb. For the sake of a name we may call this a gerundive form.

15. All root-forms, and all forms of the indicative, conditional and potential moods may be followed by a final **的**

to make verbal adjectives or participles. The sense of these adjectives is passive or intransitive if 的 attaches immediately to the verb; 賣的 *sold* or *for sale*; 印的 *printed*. The sense is active if an object is introduced to which 的 is suffixed; 賣花的 *one who sells flowers*. This kind of words in respect to syntax belongs to the class of attributes, (where a fuller discussion has been given) and does not call for further remark here.

## PARADIGM OF THE VERB.

I shall now endeavor to carry the verb 綫 through the various forms which have been mentioned.

## I. Simple root-form 綫.

(a) Active voice.

(b) Passive voice.

## INDICATIVE MOOD.

Pres.	我 綫 馬 (habitual)	or	我 正 綫 馬.	Pres.	馬 綫 在 那 裡.
Imp.	我 從 前 綫 馬	or	我 曾 綫 馬.	Imp.	馬 從 前 綫 在 那 裡.
Past.	我 綫 過 馬.			Fut.	馬 將 要 綫 在 那 裡.
Fut.	我 將 要 綫 馬.				

## CONDITIONAL MOOD.

Pres.	我 可 以 綫 馬.		Pres.	馬 可 以 綫 在 那 裡.
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Appropriate notes of time prefixed will make imperfect and future tenses as—

Imp.	我 從 前 可 以 綫 馬.		Imp.	馬 從 前 可 以 綫 在 那 裡.
Fut.	我 將 來 可 以 綫 馬.		Fut.	馬 將 來 可 以 綫 在 那 裡.

The other auxiliaries 該, 當, 能, 會, 必 得, may be substituted for 可 以.

(a) Affirmative.

(b) Negative.

POTENTIAL MOOD.

Pres. 我 綫 得 or 我 會 綫 得 Pres. 我 綫 不 得	Pres. 馬 也 綫 得 or 馬 可 以 綫 得 Pres. 馬 都 綫 不 得
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Here again notes of time may form pluperfect and future tenses.

SUGGESTIVE MOOD.

Pres. 1. 我 綫 罷. 2. 你 綫 全 罷; 你 要 綫 罷; 綫 阿; neg. 不 要 綫, 別 綫. 3. 他 綫 罷; 願 他 綫.	Pres. 願 馬 綫 在 這 裡.
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OPEN PREDICATE.

Pres. or } 我 綫 得 結 實. Perf. } Imp. or } 我 從 前 綫 得 Past Perf. } 結 實. Fut. or } 我 將 要 綫 得 „ Perf. } 結 實.	Pres. or } 馬 綫 得 結 實 Perfect. } neg, 不 結 實. Imp. or } 馬 從 前 綫 得 Past Perf. } 結 實. Fut. or } 馬 將 要 綫 得 „ Perf. } 結 實.
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GERUNDIVE.

Pres. 我 綫 的 馬. Imp. 我 從 前 綫 的 馬. Fut. wanting	
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INFINITIVE.

Pres. (Accusative with Inf.) 他 叫 我 綫. (Object of verb) 不 得 綫 馬.	Pres. 馬 好 綫.
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PARTICIPLES.

我 綰 着 繩 子 拉 他。 | 馬 在 那 裡 綰 着。

VERBAL ADJECTIVES.

綰 馬 的 人, 綰 過 馬 的, 將 要 綰 馬 的, 能 綰 馬 的, &c. &c. 綰 的, 馬 將 要 綰 的 馬 &c. &c. or with subject,	我 綰 的 馬, 我 從 前 綰 的 馬, or using 所, 我 所 綰 的, 從 前 所 綰 的.
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II. PERFECT ROOT-FORM. 綰 了

(a) Active

(b) Passive

INDICATIVE MOOD.

Perfect. 我 綰 了 馬 or 綰 馬 了. Past Perf. 我 從 前 綰 了. Fut. ,, 我 將 要 綰 了.	Perf. 馬 綰 了. Past Perf. 馬 從 前 綰 了. Fut. ,, 馬 將 要 綰 了.
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CONDITIONAL MOOD.

Pres. 我 可 以 綰 了.	Pres. 馬 可 以 綰 了.
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Other tenses formed by notes of time.

POTENTIAL MOOD.

Aff. 我 綰 得 了 or 我 綰 了. Neg. 我 綰 不 了.	Aff. 馬 綰 得 了 or 馬 綰 了. Neg. 馬 綰 不 了.
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SUGGESTIVE MOOD.

Pres. 1. 我 綰 了 罷 2. 你 綰 了 罷, 你 要 綰 了 罷 綰 了 罷 你 不 要 綰 了, 別 綰 了. 3. 了 他 綰 了 罷.	(Empty space for passive suggestions)
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OPEN PREDICATE.

Perf. 我綰了得結實 (or 很緊 &c. &c.) Past. Perf. 我從前綰 得結實. Fut. Perf. 我將要綰 了得結實.	Perf. 馬綰了得結實 [解不下來 &c. &c.] Past. Perf. 馬從前綰了 得結實. Fut. Perf. 馬將要綰 了得結實.
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INFINTIVE.

Perf. 他叫我綰了.	Perf. 馬難以綰了.
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VERBAL ADJECTIVES.

綰了馬的 &c. &c.	綰了的馬,我綰了 的,所綰了的.
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III. CONTINUATIVE ROOT-FORM, 綰著.

(a) Active

(b) Passive.

INDICATIVE MOOD.

Pres. 我綰著馬 Imp. 我那時綰著馬 Fut. 我將要綰著馬	Pres. 馬綰著, Imp. 馬從前綰著, Fut. 馬將要綰著,
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CONDITIONAL MOOD.

我可以綰着.	馬可以綰著.
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SUGGESTIVE MOOD.

我綰著罷 &c. &c.	願馬綰著.
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OPEN PREDICATE.

我綰著的結實 &c.	馬綰著的結實 &c.
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## INFINITIVE MOOD.

他叫我綫著。 | 馬容易綫著。

## VERBAL ADJECTIVES.

綫著馬的。 | 綫著的馬。

## IV. COMPLETIVE ROOT-FORM 綫上綫住綫着 &amp;c.

Active.

Passive.

## INDICATIVE MOOD.

Pres. 我綫上 or 我正綫上.	Pres. doubtful.
Imp. 我從前綫上.	Imp. 馬曾綫上.
neg. 沒有綫上.	neg. 馬沒有綫上.
Fut. 我將要綫上.	Fut. 馬將要綫上.
neg. 必不綫上.	neg. 馬必不綫上.
Perf. 我綫上了 or 已經綫上.	Perf. 馬綫上了.
neg. 沒有綫上.	neg. 沒有綫上.
Past. Perf. 我從前綫上了.	Past. Perf. 馬從前綫上了.
Fut. Perf. 我將要綫上了.	Fut. Perf. 馬將要綫上了.

## CONDITIONAL MOOD.

Pres. 我當綫上綫上 or 了.	Pres. 馬當綫上 or 綫上了.
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The appending of 了 makes no difference in the sense. It is not necessary to call the form perfect. So in the following moods.



## POTENTIAL MOOD.

Pres. 我 綫 得 上 or 綫 不 上.	Pres. 馬 當 綫 得 上 or 綫 得 上 了.
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## SUGGESTIVE MOOD.

- |  |            |
|--|------------|
| 1. 我 綫 上 罷; neg.<br>我 不 綫 上.                                   | 願 馬 綫 住 了. |
| 2. 你 綫 上 阿; 你 要<br>綫 上 了 or 綫 上 罷<br>neg. 不 要 綫 上; 別<br>綫 上 了. |            |

The use of 了 is optional in the active, but necessary in the passive. The open predicate needs no illustration.

## INFINITIVE MOOD.

他 叫 我 綫 上 or 綫 上 了.	馬 好 綫 上.
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## VERBAL ADJECTIVES.

綫 上 馬 的 人; 將 要 綫 上 馬 的. 應 當 綫 上 馬 的; 綫 得 上 馬 的 &c.	所 綫 上 的 馬; 綫 上 了 的; 我 未 曾 綫 上 的. 可 以 綫 上 的. 我 綫 得 上 的. &c. &c.
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## V. ANTICIPATORY ROOT-FORM (Active).

## INDICATIVE MOOD.

Pres. 我 正 把 他 綫 在 那 裡; 我 正 把 他 綫 上; 我 正 把 他 綫 了.	
Perf. 我 從 前 把 他 綫 了; 從 前 把 他 綫 上 了 &c.	

Fut. 我將綫把他綫上; 將要把他綫在那裡了.

CONDITIONAL MOOD.

我可以把他綫上 or 綫上了 or 綫在那裡.

SUGGESTIVE MOOD.

我把他綫在那裡罷 &c. &c.

OPEN PREDICATE.

我把他綫得設法解開 &c.

INFINITIVE MOOD.

他叫我把馬綫上 &c. &c.

VERBAL ADJECTIVES.

把他綫上的人. 將要把他綫上的人.

VI.—EXPERIENTIAL ROOT-FORM. (Passive).

INDICATIVE MOOD.

*Pres.* 馬正見綫. *Imp.* 馬曾見綫 or 從前見綫. *Fut.* 馬將見綫.

CONDITIONAL MOOD.

馬應當見綫. 必定見綫. 能覈見綫.

SUGGESTIVE MOOD.

願馬見綫.

INFINITIVE.

叫馬見綫.

VERBAL ADJECTIVES.

見綫的. 將要見綫的. 應當見綫的.

## VII.—ABLATIVE ROOT-FORM (Passive).

## INDICATIVE MOOD.

*Pres.* 馬被他綫在那裡 *or* 綫住 *or* 綫了.  
&c. &c.

*Perfect.* 馬從前被他綫上了; &c.

*Future.* 馬將要被 他綫上; &c.

## CONDITIONAL MOOD.

馬應當被他綫住了, &c.

## SUGGESTIVE MOOD.

願馬被他綫住, &c.

## OPEN PERDICATE.

馬被他綫得彷彿要勒死他.

## INFINITIVE MOOD.

叫馬被他綫上了, &c.

## VERBAL ADJECTIVES.

被他綫的 &c.

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## VIII.—NEUTER PARTICIPIAL ROOT-FORM (Passive).

## INDICATIVE MOOD.

*Pres.* 馬爲他所綫. *Perfect* 馬曾爲他所綫.

*Future.* 馬將要爲他所綫.

This form also has Conditional, Suggestive and Infinite Moods,  
and Verbal Adjectives.

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*Additional Remarks on Verbs.*

It is obvious that only transitive verbs can take all the forms we have given. And even with them there are many rhymic incompatibilities, when the verb is dissyllabic, as well as incongruities of sense.

All auxiliary verbs are, when used in that capacity, incapable of conjugation. But there is a difference among them. Some, like 可以, 將必, are used only in their rudimentary form. Others, like 要, 應, 當, 該, 得, have also a proper use as regular verbs; 該了人的賬 *owed men money*.

Verbs which imply motion are very apt to be followed by 來, or 去, according as the motion is towards from the speaker. The appended verbs sometimes fall into the idiom of completives, but often merely serve to fill out the meaning of the principal verb and may be called sequents. For instance, 端來 and 端去, should be regarded as simple root-forms; and any of the other root-forms may add a sequent, in addition, to its ordinary appendages. The perfect 端去了 or 端了去 or 端了去了. The potential mood is 端得了來 or 端得了去; its negative is 端不了來. The completive root is 端上來 &c.

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## CHAPTER XVIII.

### *Further Rules of Syntax.*

In accordance with the plan hitherto followed, I will now give some rules of Syntax, in order that the student may be enabled to use in discourse the material already acquired.

1. The ordinary position of a vocative noun is at the very beginning of a sentence; but it may accompany a second personal pronoun at any pause in the sentence; 父阿榮耀你的名 *Father, honor thy name*; 我稱讚你父阿 *I praise thee Father*.

2. The subject stands before the verb and all its auxiliaries. The principle is more universal than in English, since interrogative sentences are no exception.

Yet, as in English, impersonal verbs may have their logical subjects after them; 起了一個水泡. *there arose a bubble*.

The subject is sometimes omitted before a verb, when the English idiom would use it. This occurs especially in the second person when addressing a person; **上那裡去** *where are you going?* Also in a conditional protasis, when it is not necessary to specify a person acting until you come to the apodosis; **若上那裡去你就要看見** *if you go there, you will see.* When the subject has been mentioned in a preceding clause or sentence, it continues to be understood when the English idiom would require its repetition, or the use of a pronoun; **他說了沒有,說了,** *has he said so? He has.*

The subject being given, specifications of details or parts may stand in opposition, serving to expand its meaning preparatory to the assertion which is to be made concerning it.

When the subject is specially emphatic, it may be followed by the particle **呢** or **阿**, and then after a pause, a pronoun introduces the verb; **胡大哥呢他已經五十** *as to Hu, he is fifty.* But the term so isolated may be rather a topic of discourse than a subject, and as such be introduced by **像像那**; or in book-style by **再若** or **若夫**.

It is a common idiom after mentioning the subject, to make a caesural pause, and then take up without connective word some quality or part of the subject as grammatical subject of the verb; **出門的人盤錢應該多帶一些** *those who travel—a little extra money should be carried*; **那個人阿,目樣很好** *that man—his countenance is good.* We may distinguish here two subjects a topical and a grammatical. The subject of a sentence may be a clause containing a verb. No conjunctions or particles are used; **人愛父母是當然的本分** *that a man should love his parents is natural duty.* A demonstrative may be inserted before the verb.

3. The general sphere of action may be indicated at the beginning of a sentence by an independent noun-phrase; **凡事都當小心** *in every thing be careful*; **自己的事不能為主**. A clause containing a verb may be

similarly used. The verb may have a subject or be absolute infinitive, but in any case the clause is independent; **在世爲人** &c., *in human life* &c.; **人居世間** &c.,

An emphatic verb may be first put at the head of a sentence independently, and reappear afterwards in its proper grammatical connection, as **病也就要病死你了** *as to being sick, you will sicken to death*. When in a sentence several successive verbs are attached to one subject, the first clause may state the general sphere of action very much as the independent phrases just mentioned; **你待兄弟必須體貼父母**, *in dealing with your brothers you must think of parents*.

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#### VERBAL ADJECTIVES.

4. Impersonal verbs are in constant use. **有** stands at the beginning of sentences in the sense of "there is;" **有五樣的糧食**, *there are five kinds of grain*. In this case the logical subject follows. So in **下了雨** *there has fallen a rain*; **打了雷** *there is thunder*. A substantive may precede such impersonal verbs, according to the rule just given, denoting the topic of remark; **門徒有三千** *of disciples there were 3000*.

The time or occasion of an event is often indicated by an impersonal verb at the beginning of the sentence; **經年累月** *after months and years*; **隨時隨地** *in every circumstance*; **到夏天長了一些草那景緻就好看** *when summer comes and there has grown some grass, the landscape will be pretty*. Although approximating to the character of prepositions, such verbs may be used in the perfect as well as present form; **虧了那場雨** *in consequence of that rain*; **除他以外** or **除了他以外** *besides him*.

5. Verbs are modified in various ways by words and phrases preceding them. (a) Nouns may indicate the mode of an action, as **口傳** *to transmit* or *ally*; **步行** *to go a foot*; or may depict the manner of an action; **一步一步往前進** *going on step by step*. (b) Adjectives are used adverbially; **快走** *go quickly*; **明說**. (c) One verb modifies another; **行走** *to go a foot*; **錯認了人** *mistook the person*. The modifying verb may be a dissyllable, as **分開說** *to speak in detail*. It may even take an object without interfering with its adverbial use; **逐一講解** *explain one by one*. (d) Adverbs usually stand before the verb.

6. In English and other Western languages a simple sentence has one verb agreeing with the subject, subordinate ideas being expressed by participial clauses or tacked on by means of conjunctions. The Chinese idiom is less straitened. Participles are used sometimes, but several verbs may be used in logical succession agreeing with one subject; first stating the circumstances, means, &c., then the main action, and finally the effect or design. Taking up in detail the subordinate clauses which precede the main verb, we may distinguish the following forms.

(a) The circumstances of an action may be indicated by participial phrases, having special subjects, but no objects, and ending in **着**; the subject of the sentence is the implied object of such clauses; **他在那裡風颳着雨霖着實在難受**. This idiom belongs to that picturesqueness of the language which uses words grammatically independent to portray the aspects of an action.

(b) It is common to express the method or reason of an action by clauses preceding the principal verb which begin with participles in **着**, or verbs, agreeing with the subject of the sentence; **按着正理辦事** *to do things as according to right principles*; **照規矩辦** *to manage according to rule*.

(c) The means, or instrument, is expressed in a similar way by using to introduce the clause the participles **借着**, or the

拿着, or the verbs 借, 用, 使, 得, 拿, as 拿着錢買一個 *buy one with money*; 使火燒淨 *burn clean*.

(d) The person to or for whom anything is done may be specified by a clause preceding the verb, introduced by 替, 爲, 給 or (in higher style) 與; 給我作工 *work for me*.

(e) The agent is introduced before a passive verb by means of the verbs 被, 蒙, 歸, 屬. This is the ultimate analysis of the ablative root-form; 屬北京管 *subject to Peking*.

(f) Verbs of motion are preceded by clauses, governed by verbs, which state whither, or whence, the motion proceeds. 往北去 *to go north*; 下衛去 *to go to Tientsin*.

(g) The second term with which the subject of a sentence is to be compared is introduced by the verb 比 or 比較, making a clause subordinate to the proper predicate; 船比車好坐 *a boat is easier than a cart*. 較比 is only used when the predicate is considerably extended.

(h) The separation of one object from another is indicated by using 離, 到 or 隔 before the second term, after which an adjective predicate may follow, or a noun phrase specifying the distance; 離京城遠了 *far from the capital*; 到上海有三千里. The 有 is often omitted elliptically before the numerical predicate.

7. The prosthetic object very common in English, is a still more prominent feature of the Chinese sentence. This is a bringing forward of the object to the beginning of the sentence, in order that the hearer may know from the outset what is spoken about, or for the sake of emphasis.

(a) This dislocation can be made when the object is a definite as distinguished from an undefined one; 那個燈籠你必得找出來 *that lantern you must hunt up*.

(b) The same may occur when the object comprehends a class of things; 世上的人他都能愛 *he can love all men*. Sometimes a personal pronoun is added redundantly after the verb.



(c) When the object is a member of a class or part of a thing, the class or the whole may be mentioned at the beginning of the sentence leaving only the individual or the part to be specified afterwards; **那些人我認識一大半** *of those man I know the greater part.*

(d) Still again, the noun put forward may be in the genitive qualifying the object, which then has a personal pronoun preceding it; **那個人我認識他的父親** *that man I know his father.*

(e) In the cases which have been mentioned, the chief gain of this idiom is that the latter part of the sentence is left free. But in other cases the chief aim is emphasis; **飯也不吃** *does not eat*; **一言不答** *does not answer a word.*

(f) Nearly the same advantages are secured by using anticipatory verbs (as **把, 將** or **拿,**) by which an object is, as it were, taken up, preparatory to doing something with it; **將桌子挪開** *move the table aside.* We may even have a combination of the idioms of prosthetic object and anticipatory verb; **軟弱的你得他扶助** *the weak you must support.*

(g) When the object has been mentioned at the outset by either of these idioms, an independent adjective in apposition to it may be used before the verb; **把門都關了** *shut all the doors.*

8. The foregoing remarks show how carefully everything is prepared before the decisive word, i. e. the verb, is pronounced. The general topic of discourse, the circumstances of time and place and all modifying conceptions must precede the verb. The student should keep this general principle in mind.

(a) It has already been remarked that verbs may be followed by adjectives and adverbs of a predicative character. When the verb has no object the particle **得** is used as a connective; **洗得乾淨** *washed clean.* Clauses of any length describing the circumstances resulting, may be appended in the same way. Sometimes this latter part of the predicate takes to itself the

proper predicative character, and leaves to the verb preceding only a preparatory character; **他來得必遲** *his coming will be late*. This is a very similar idiom to that mentioned at the end of paragraph 3. When the consequences are stated by a verb-clause, it is apt to be introduced by **甚至於** (negative, **不至於**) the essential character of this idiom being as above; **得罪他甚至於不敢見面** *offend him so that dare not meet him*.

(b). The term secondary predicate may be used of an idiom by which, after an action is affirmed, another predicate follows specifying results; **身上長了癩白得像雪** *his body became leprous white as snow*.

(c) The common expedient for securing clearness of expression when the verb has both object and modifying words following it, is to repeat the verb, *i.e.* first give verb with object; then returning repeat the verb with other appendages; **他念書念得很急** *he studies very eagerly*. Here again we return to the idiom of paragraph 3.

(d) The principal verb of a sentence is sometimes reduplicated. There is often implied a repetitious character in the action affirmed; **要看看** *must look at it*. Sometimes the numeral—(one) is heard before the second word, and the effect is to lighten the force of word; **你跑一跑罷** *run a little way*.

(e) Verbs may be followed by numerical phrases indicating the amount of their action, or the duration of time; **走了三天** *travelled three days*; **念了三遍** *read three*. These phrases may stand before the object of the verb very much like numeratives; **出一趟外** *to make a trip abroad*; **看一會書** *read a little while*. At other times the phrase becomes a composite adjective qualifying the object; **走三天的路** *travel three days journey*.

9. The general rule for the object is that it follows immediately after the verb. When the idiom of prosthetic object is used a pronoun sometimes fills the normal place of

the object, but never when anticipatory verbs are used.

(a) The association of the verb and object is sometimes so close as to form one complex conception, causing the 了 of the perfect to be put after the object. 寫信了 gives a slightly different sense from 寫了信, yet rhythm has much to do with the matter. The completive root-form rarely uses this idiom, yet we hear 看見他了 *saw him*. 過 can in no case be put after the object. 了 is often added redundantly after the object for the sake of euphony; 救了他了 *saved him*.

(b) It should be mentioned in regard to the object that it is often omitted where the English idiom requires it, for instance in answers to questions when the object has been mentioned; 你買了那個盆沒有, 買了 *have you bought that basin? have bought*.

(c) Verbs of giving and many others govern two objects, the first of person, the second of thing; 送他一管筆 *give him a pencil*. The first is retained in the passive; 那封信給了他了. This is the same as in English, but the idiom is extended very freely to all verbs which indicate any act having respect to another person; 買他一把椅子 *buy a chair from him*; 贏他一些 罰他斬絕後嗣. In the last example the second object is an absolute infinitive verb.

(d) When a verb meaning to give is attached to another making a compound verb, the two objects may be separated. the thing following the first verb, the person the second; 捎信給他 *send him a letter*. Should the first object be thrown forward or omitted the verbs stand together, the latter serving as a preposition; 傳與他 *revert to him*; 分給他. It should be remarked that in the perfect of such compounds 了 cannot come between the preposition and the object. It must follow the object; 分給他了.

(e) Some monosyllabic verbs use the enclitic particles 乎 and 於 to introduce their objects; 出乎 *come out of*; 屬乎,

歸於. Here again 了 must follow the object. Quite distinct is the idiom of higher mandarin which uses 於 or 于 after a verb to define the sphere or even agent of an action. In this case 於 is a preposition 死於饑荒 *died by famine*.

(f) In cases where the English would append a prepositional phrase to complete the sense of a verb, the Chinese often uses a verb phrase; 救他出監 *save him from prison*; 送他到家; 收銀入庫.

(g) When two synonymous words combine as one verb, they may form four word groups by having each a monosyllabic object. The object may be synonymous or related terms, or the separated elements of a compound noun; 教民化俗, *instruct the people and correct morals*; 說長道短.

(h) Two dissyllabic verbs may occur in succession with a common object; 看顧保護他, *care for and protect him*. Monosyllables must repeat the object unless a conjunction intervene.

(i) When verbs of motion are followed by the sequents 來 and 去, the object is ordinarily attached to the principal verb; 拿盤子來 *fetch the plates*. In longer forms such as 拿回來; 端過去; 放出去, it will be seen that the second verb is attached to the first as a completive, hence the object follows the second verb; 找出書來 *hunt out the book*. 拿來 and 拿去 in rare cases take the object after the sequent.

(j) Verbs of regarding, naming &c. are usually followed by neuter verbs to introduce whatever is predicated of their objects; 稱他爲朋友 *called him a friend*; 立他作王. The English sometimes uses the same idiom, as in "reckon him to be a friend." The word following the neuter verb may be either a noun in apposition to the first object, or an adjective; 稱他爲善 *declare him to be righteous*. In these compounds the completive root-form is excluded. In the anticipatory and passive forms, the first object is thrown

forward, and the neuter verb attached directly to the principal; **把他看爲好人** *regard him as a good man*; **他稱爲先生** *he is called a teacher*. The principal verb rarely takes any modifications. In the sentence **把他當骷髏看**, the two objects of the verb **看** with the intervening neuter verb are all brought forward. **以爲** is strictly a verb of the kind we are now describing, but in colloquial use is an uninflected verb meaning *to conceive of as*.

(k) The object of any verb may be followed by a verb with passive sense serving the purpose of a participle or a relative clause; **我有貨物存留** *I have goods kept back*. This final verb cannot be a monosyllable.

(l) Verbs of saying, hearing, knowing, vowing &c. take as their objects verb clauses expressing the facts; no conjunctions or particles intervene; **我知道他是個教友** *I know he is a Christian*. In **聽見說** there seems to be an ellipsis of the accusative noun.

(m) A verb which implies, but does not explicitly assert the act of discourse, is often followed by **說** (rarely **道**) introducing the words spoken, like *saying* in Biblical English. **說** may be said to be in apposition to the preceding verb; **回答說**.

(n) The verb **得** and **至**, with many others, are followed by verbs used absolutely as their objects. When so used **得** especially approximates to the character of an auxiliary verb, and indeed may often be interchanged with **能**; **我必得見他的面** *I shall attain to seeing his face*; **爲的是取有媳婦** *for the sake of getting a daughter-in-law*.

10. The syntax of the infinitive verb is very much the same as in English; it being used both absolutely and in the ecbatic sense.

(a) Infinitives may be used absolutely as nouns, becoming either subjects or objects; **愛人要緊** *love for man is important*; **論孝敬父母** *discuss obedience to parents*.

(b) They may follow an object according to the idiom of accusative with infinitive; **吩咐他出去** *command him to go out.*

(c) They may depend upon adjectives (as **難受** *hard to bear*), verbs, (**他去買貨去了** *he has gone to buy merchandize*) and noun's denoting purpose, expectation, ability and opportunity; **無力念書** *without ability to study*; **有意進京** *have purpose to go to the capital.*

(d) They are appended to sentences to denote the purpose of an action; **他已經僱了車送你** *he has hired a cart to escort you.* But here the conditional mood is often preferable, since it accords entirely with Chinese idiom to add on a new verb giving the occasion of the action already mentioned.

11. Verbs often pass into other parts of speech, being used absolutely as nouns (**大行教化** *greatly advance moral instruction*) or attributively as adjectives, (as in **愛心** *love*; **念法** *mode of reading.*)

12. Integral propositions with subject and predicate (either verb or adjective) may be appended directly to nouns as predicate; **我如今心滿意足了** *I am now fully content.*

13. In the common phrases **你姓甚麼, 我賤姓張**, the word **姓** seems to have the power of a verb.

The foregoing remarks have reference chiefly to simple sentences. Complex sentences will be spoken of in connection with conjunctions; but one fact should be mentioned here;—

14. The verbs used in dependent clauses are often vague as to tense, that being determined by the principal verb. Should the subordinate verb have a perfect form, its action is made to antedate that of the principle verb.

## 3RD GROUP.—PARTICLES.

*This term may be used to include the four classes of prepositions, conjunctions, interjections and terminals.*

## CHAPTER XIX.—PREPOSITIONS.

This class of words gives comparatively little trouble to the English student, being very simple both in etymology and syntax. As to their origin, while some are primarily prepositions, a majority are also in current use as verbs. Thus 在, 於 and 同 may be regarded as original prepositions, while 向, 到, 至, 從, 替, 代, 對, 因 &c. have a use as verbs, if not in the colloquial, at least in the Wen-li.

Prepositions are almost all monosyllables; a few are disyllables. The essential fact in regard to their syntax is what their name indicates,—viz, that they stand before the nouns which they govern. But a few special remarks must be made.

1. 于 and 於 (which are very nearly identical) are the weakest and vaguest of prepositions, giving only a general indication of locality. In the colloquial their use is limited, being heard only in book-style expressions, as 於是 *thereupon*; 死是刀下 *die under the sword*. Sometimes they are appended to verbs to give them a locative force; 由於他 *come out from him*; 歸於他 *return to him*; 不至於如此 *not go so far as this*.

2. When a preposition is called for to indicate *position*, either in space or logical relation (and sometimes also in time) the colloquial uses the word 在. If the word following 在 is the proper name of a place, or a locative noun, or a word denoting time, the phrase is complete; 在上海 *at Shanghai*; 在下 *beneath*. Otherwise, unless a metaphysical idea is to be expressed, a locative noun must be added; 在天上 *in heaven*; 在心裡 *in the heart*.

If the juxtaposition is of a general character, the general terms **這裏** and **那裏** may be appended; **在桌子都裏** *over by the table*. But if the relative position is to be more closely defined, more specific terms must be used; **在桌子前邊, 左邊** &c. The variety of locative nouns which may be appended gives various values to these phrases, so that the word **在** covers the ground of many English prepositions, such as *between, above, beneath, in, at, &c.*

If no locative noun is appended **在** has a metaphysical sense. Thus **在我**, means, *depending on my will*, while **在我這裏**, means *at the place where I am*.

An approximation to the power of a verb is seen in this word **在** in that it may introduce a predicate without any copula; **我在這裏** *I am here*; **他不在家**, *he is not at home*. When used in its metaphysical sense, **在** may have **于** or **乎** appended to it; **不在乎你**, *it does not rest with you*. It may also be followed by a verbal clause instead of a noun, indicating the conception within which the fact spoken of is located; **不在你念的多少** *does not depend on the amount of your reading*.

When used by itself in the predicate **在** is a verb denoting existence, and may use the perfect form; **他早不在了** *he died long ago*.

3. Prepositions denoting *from, toward, to, during*, are also followed by locative nouns when they refer to place, and by nouns meaning *time* when they refer time; **從上邊來** *come from above*; **當同治年間** or **同治作皇帝的時候** *during the time of T'ung chih*. **從** referring to time may be followed by verbal clauses which end with **以來, 以後** or **往後**; as **從耶穌降世以來** *since the advent*. The dissyllabic form **自從** used only of time, and, like the English *since*, may serve as a conjunction.

4. The preposition **和** and **與** are in constant requisition to introduce an associated subject after the grammatical subject



of a sentence ; **這個和那個比量**, *this compared with that*. If juxtaposition or association is the fact to be asserted, the weakness of the preposition must be remedied by appending such noun-terms, as, **一塊兒, 一樣**, or such adverbs as **一同, 一齊**, all of which may serve as adverbs before verbs, and **一樣** at least as a predicate ; **這個和那個一樣** *this is like that*; **我與他一同走** *I go with him*.

5. **同** Shows the power of an adjective in the phrases **相同, 大同** and also before nouns, being used not only attributively but predicatively ; **我們同歲** *we are of the same age*. **他們同窓**.

When used to introduce an associated subject **同** is stronger than **和** and **與**, so that it may dispense with adverbs affirming unity before the predicate, but has not power enough to govern an object in the predicate (as **在** has). **我同你** is an incomplete expression. **我同你在一塊兒** is a good idiom.

6. **爲** and **因爲** when standing before the principal verb may take as object the person or thing for the sake of which any thing is done, as **爲你作的** *done for your sake* ; but they are apt to append as their grammatical object the word **緣故** with the person or thing prefixed in the genitive; **因爲你的緣故** *for your sake*. Thus they have as prepositions little more force than the English for.

**因爲** has also the power of a causal conjunction, so as to introduce verbal clauses.

7. Such words as **等, 等到, 及至, 趕到**, which are sometimes used very much like prepositions, are best regarded as impersonal verbs introducing circumstances of time; **等到他中的時候** *when he graduates*.

It has been remarked that most prepositions are also used as verbs. Indeed the spheres of these two classes of words blend together. It is often practically indifferent whether the word governing a noun-phrase be parsed as a subordinate verb

agreeing with the subject of the sentence, as a participle, as an impersonal verb or as a preposition.

8. The position in sentences of phrases introduced by prepositions is determined by general principles of logical order. If the circumstances mentioned in them qualify the whole sentence, they stand at its head, but usually after the subject. If there be specifications of both time and place, the more general precedes. If the circumstances mentioned by them qualify nouns, a 的 appended converts them into constructive adjectives (but in such cases the preposition is apt to disappear). If these phrases modify verbs they stand before them as adverbs. If they be of a predicative character, or specify the result of an action, the clauses follow after the verb. In 放在地下 *set on the ground*, the phrase is predicative, while. In 在屋裏存的 it is adverbial.

9. Prepositions which enter into the composition of verbs are appended to them as in English. 于 and 於 (as has been said) are attached to verbs giving a local sense. 到 *to arrive at*, is attached to many verbs of motion, but cannot follow 來 and 去 used as sequents. 及 is used after 論 in the same sense. Verbs of *communicating* may be formed by appending 與 to a simple verb. In all these cases the preposition has a governing power of its own.

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## CHAPTER XX.

### *Conjunctions.*

The etymology of conjunctions is interesting and important.

1. Certain prepositions and verbs which have the sense of adding one thing to another come to be used as conjunctions. They are 和, 與, 及, 同, 並, 以, 連, 帶.

2. There are other words which have two distinct uses—as verbs and as conjunctions. 使 *to use* also stands for conjunction *if*; 倒 *to fall down* as conjunction *on the contrary*; 就 *to*

*approach*, as conjunction *thereupon*; 還 *to return to* as conjunction *besides*. The words 如 and 若 which are properly assimilants meaning *like*, as conjunctions mean *if*.

3. A considerable number of words are distinctively conjunctions, their primary power being that of expressing various kinds of connection between words and clauses. They are such as 或, 且, 而, 又, 也, 倘, 但, &c.

The syntax of conjunctions cannot be so briefly treated, since if any additions are to be made to any member of a sentence, or the relations between ideas are to be expressed, the use of conjunctions must come into consideration. We must therefore enter upon the detailed discussion of this general subject, the connection of words and clauses.

Prominent western grammarians have distinguished eight kinds of conjunctions viz: conjunctive, disjunctive, adversative, temporal, conditional, causative, illative, final. The first three kinds of connection may obtain between individual words of various parts of speech, as well as between clauses. Hence we take up these three together, and arrange our discussion according to the character of the terms connected.

#### I. Connection of substantives.

Simple enumeration of details with connectives (grammatically called *asyndeton*) is a very characteristic feature of Chinese speech, and adds much to its laconic force. The student should not fail to learn when this *asyndeton* is possible.

1. When two things may be regarded as one; 我的襪子鞋 *my shoes and stockings*.

2. When there is an antithesis, either of single nouns or of qualified nouns; 天地 *heaven and earth*, 山水 *hill and water (i.e. landscape)*, 高山深谷 *high hills and deep valleys*.

3. Many couplets and four-word groups are so current as to be used like single words; 耳, 目, 口, 鼻, *the features of one's countenance*, 士, 農, 工, 商, *the four classes of the people*. 五穀百果 *natural products*.

4. When several objects are enumerated in the beginning of a sentence, they may be summed up before the verb by independent adjectives making use of conjunctions unnecessary (yet not always excluding their use); **船車都有** *we have boats and boats.*

5. Enumerations summed up by numerical terms, or by a comprehensive word as **等, 類** &c. may stand either before or after a verb; **要大手車二把, 小車三樣** *I want carts, double-end barrows and small barrows.*

6. An important general principal is that enumeration without connectives often leaves the sense open, as though other details might be added if called for.

We next consider the cases when a connective word should be used.

1 When any comparison or opposition is expressed between the several terms the colloquial commonly uses a conjunction; **我和他沒有往來** *he and I have no intercourse.*

2. When there is a possibility that genitive relation or an apposition would be understood; **聖殿和約櫃** *the temple and the ark.* This is especially called for when a descriptive term and a proper name occur together.

3. When an enumeration is specific and complete, which is often brought about by appending a comprehensive term; **他的牛驢並凡他所有的** *his ox, ass and all that he has.*

4. When the terms are unequal in length, or of more than two syllables, and especially if they are involved in structure.

5. Connectives must often be used when the terms are in the accusative after verbs, or in the genitive case, although the same series of words might be used in the nominative without connective.

6. Conjunctives are more freely used as the style tends to the diffuseness of the colloquial yet asyndeton is very marked even in the talk of common people.

7. while we sometimes have the conjunction only before the last of a series, yet the terms are sometimes paired off, as first and second, third and fourth, and sometimes conjunctions are used right through, 和 being repeated or followed by 並, 連, 及, or 以及.

8. The several connective conjunctions have distinctions of meaning and of usage. 和 is the simplest connective. Its Wen-li equivalent 與 is sometimes used. The southern dialects use 同 more commonly than the northern. 並 sums up a list. 連 adds something extra. 及 or 以及 implies that an extreme has been reached. When both of two terms are emphatic, the double connectives 連\*\*帶 or 連\*\*連 are used; 連書箱帶鋪蓋 *both book-boxes and bedding*.

連 is also used at the beginning of a sentence in the sense of *even*, but it must be supported by 也 or a universal adjective before the verb; 連床都賣了 *sold even his bedstead*.

9. Sometimes still other expedients are necessary to express the connection of substantives.

(a) When the connected words are in the genitive case before another noun, there is danger of confusion, the first term becoming associated with the governing noun. Thus 你和我的父親 *means you and my father*. To give the sense *our respective fathers*, the governing noun must be repeated with each genitive; 你的父親和我的父親.

(b) When the nouns connected are in the accusative after a verb, it is often expedient to repeat the verb. This can be done very neatly when the nouns are monosyllables, so that a four-word couplet is formed. Sometimes the repetition may be relieved by substituting a synonomous verb; 宰牛殺羊 *kill oxen and sheep*. Yet if the object contains several terms it is often better to put it before the principal verb; 把被子褥子連布單子都洗了 *wash the mattrass, coverlid and sheets*.

The only disjunctive conjunction used with nouns is 或. It sometimes stands before the last only of a series of terms, but is usually repeated before each new term. If a 或 also

head the series, a double disjunctive is formed; **或你或我** *either you or me*. Yet this use of **或** before substantives seems to be elliptical, a **是** being understood; **或是你或是我** — showing that this conjunction properly connects ideas rather than things.

Disjunction may be expressed without any particle; as when two numerals of nearly the same amount are joined together; **三五個人** *three or five persons*.

Sometimes a series of terms is followed by such a predicate as to make it evident that one term only is spoken of; **馬牛驢都使得**, *either horse, ox or ass will answer*.

After the impersonal verbs **無論** and **不拘**, a series of nouns must be regarded as disjunctively connected; **無論山東, 山西, 河南**. The phrases **不是** and **就是** prefixed to successive substantives express a disjunctive sense. There is no negative disjunctive corresponding to the English *neither* and *nor*, but a compound subject containing all the details followed by a negative predicate will express the same ideas; **這個和那個都不對**, *neither this nor that agrees*. Or **無論** or **不拘** may be prefixed and the conjunction omitted.

Antithetical connection between substantives is expressed by prefixing **不但, 非但** or **非獨** to the first word and **連, 就是** or **並且** to the second.

II. The connection of attributives, *i.e.* of adjectives, verbs and adverbs.

These three kinds of words use the same conjunctions, and are therefore treated together.

It is common to attach a negative to a positive word making with it one idea; conjunctions are of course inadmissible in such cases; **冷不防的** *unexpectedly*; **念念不忘** *remember (and not forget)*.

Many couplets are so current in speech that they are essentially one term, and the use of conjunctions is entirely superfluous; **不知不覺** *to be unconscious*.

While asyndeton is very often allowable and desirable, we have need of caution in the case of monosyllabic terms, lest they be understood as forming dissyllables, *i.e.* modifying one another. Monosyllabic verbs are sometimes best connected by repeating a pronoun object after each verb; **信他愛他** *believe and love him*. **信愛他** would make **信** modify **愛**.

If a conjunction is called for, **又** is the ordinary word. It is frequently repeated before each term for the sake of symmetry; **又大又壯** *both large and stout*. **也** is also used as a double conjunction. Also **連** and **帶** when verbs are connected; **連念帶講** *reading and explaining*.

**而且** and **並且** used before the last term of a series, call especial attention to it. **而** is used in Wen-li idiom between two adjectives, when the latter quality belongs to a different category from the former; **大而重** *large and heavy*. **而又** differs from **又** in having a slightly adversative sense.

To express antithetical connection between verbs, the correlatives **一面一面**, **一半一半** are used, **一面教一面學** *both teaching and learning*. **不但** or **非但** followed by **並且** express similar meaning.

Disjunction is indicated by **無論** prefixed to a series of terms, by **或** or **或是** before the later terms, or by the double disjunctives **或或**, **或是或是** and **不是, 就是**,—in fact by the same means as in the case of substantives; **或喜或怒沒一定** *whether pleased or angry is uncertain*; **無論好歹** *whether good or bad*.

III.—Having explained the different kinds of connection between individual words, we next consider the connection of clauses.

1. When one action is mentioned simply in order to another no connective is used; **你去叫他** *go call him*; **他上馬逃走了** *he mounted his horse and fled*.

2. When clauses are parallel, as in the details of a description, several may be given in succession without conjunction. A number of predicates given asyndeton after a single subject is highly idiomatic. Yet care should be taken to avoid confusion. It should be remarked that a verb in new clause is apt to be in the same regimén as that which next precedes it (unless that be an accusative with infinitive.) Sometimes it is necessary to repeat the subject. In all cases of this kind the use of conjunctions is optional, any of those mentioned in the last paragraph being available.

When a general subject has been mentioned several clauses with special subjects may follow asyndeton, the special subjects being all alike dependent on the preceding noun; **論那舊約律法是聖善的，禮儀是純潔的** *as to the O. T. (its) law is holy (its) ceremonies pure.*

3. In giving the details of an action those which may be regarded as parts of one whole, though not strictly contemporaneous, may be given asyndeton; **買了幾所房子，置了一些地** *bought houses and real estate.*

4. The positive and negative aspects of any act are given asyndeton; the order of precedence being indifferent; **不肯隨他，必要躲避** *will not follow, but avoid him.*

5. The repetition of a leading word is a frequent device for connecting phrases. Auxiliaries, neuter verbs or adverbs may all serve this purpose; **很細很貴的** *very fine and very costly.*

6. Besides the conjunctions mentioned in the previous section, **也** *also*, and **還** *still* are much used to introduce sentences. Both have a slightly adversative sense, but **還** throws emphasis on the verb following, while **也** may emphasize the subject, like *also* in English; **我也去** *I also go.* **況且** introduces an *a fortiori* clause. **而** sometimes has a slightly adversative force, sometimes introduces the decisive action, after the mode of it has been stated; **折中而行** *take*



*the middle path and act.* It is very apt to be followed by monosyllabic verbs at the end of a sentence.

A new topic of discourse may be introduced by **再者** or **此外**. Of adversatives **但**, **只是**, **但是** and **然而** arrest the whole discourse, while **却** (exclamatory) and **乃**, **反**, **倒**, **反倒** (purely transitional) only give a new turn to the discourse. The latter may occur in the midst of a sentence, and in certain cases express an antithesis between a subject and its verb, viz., when the subject is a verbal adjective, equivalent to a relative clause; **捨掉生命的倒保全生命** *those who lose their lives will yet save them.*

#### IV.—Temporal connection of clauses.

1. The time *from which* is expressed by a clause at the beginning of a sentence introduced by **自從** (*since*.) If said clause be verbal in form **自從** is a conjunction; but if it be substantive, the particle is a preposition; **自從神造人** *since God created man*; **自從造人的時候** ditto.

2. A new date in the progress of a narrative may be given by a subordinate clause, inserted without conjunction, the principal clause being then added, often introduced by **就** or **便**; **看見客店就住下了** *seeing an inn put up for the night.* The use of such independent clauses to fix dates compensates for the want of the relative *when* in Chinese. The idiom is related to that by which an independent substantive may designate a point of time; **次日就去了** *went the next day.* When it is desired to bring out explicitly the subordinate character of such clauses **等**, **等到** or **趕到** may be used; **等到學好了就回去了** *when he had learned well he went back.*

3. The moment at which a new action begins is expressed by using **纔** or **方** before the coming verb; **到天亮纔走了** *went at daybreak.* A relative clause ending in **的** may stand as a protasis before **纔**, as **那本於心的罪纔是真罪** *sins of the heart are real sins.*

4. When the further progress of events is to be narrated, notice should be taken whether the following action is included within the scope of one just mentioned, as though giving particulars. If so the second clause has no conjunctions; **我坐堂吩咐將那人提到** *I sat in state (and) commanded to have the man brought up.*

The conjunction **遂** is adapted to express an advance of the narrative. So also **就**, and the independent notes of time **此後, 以後, 從此於是, &c.** The verb **隨** used as a conjunction, may be repeated to form a correlative; **隨到隨審**, *when they come, then examine.*

5. The terminus ad quem is introduced by **直到, 及至** or **到了兒** standing independently.

It should be remarked as a general rule, that in narration the order of clauses should always be that of time.

V. Conditional connection naturally has much in common with temporal, yet presents some distinctive features.

1. In very brief sentences no conjunctions need be used before either protasis or apodosis, the suspension of the voice at the end of the first clause being sufficient; **你要錢有錢** *if you want money I have money*, or there may be correlative words in the two numbers as **是奉是行** *do what ever is commanded.*

2. The adverbs **必, 仍** and perhaps others occurring before the second verb make the conditional sense quite distinct; **你求必給你** *if you ask you will receive.* The conjunction **也** is also used before the second verb.

3. But in all cases of condition proper, we may introduce **就** or **便** before the apodosis. The latter occurs frequently in mandarin books, but very rarely in conversation. The former (**就**) is so important a word that we should give it some attention. It is primarily a verb denoting imminence. Hence its use to denote sequence in time, and as an illative. It is remarkable to what extent **就** is used. The three words

這就是 are respectively protasis, conjunction and apodosis. In 如此就可以 the adverb is the protasis, its predicative power fitting it for such use. 這樣看來 is often heard as a protasis. Still another kind of imperfectly expressed protasis is seen in the use of a verbal adjective having the power of a relative clause; 扣門的就給他開門 *he who knocks, it shall be opened to him.* 就是 is used to introduce a parenthetical explanation or a definition. The book word corresponding is 即.

4. The use of conjunctions in a protasis is rarer than in the apodosis. The clause may stand independently announcing the circumstances of the case. But if it be of some length, or if the circumstances are quite problematical, we may use one of several conditional words, such as 如若, 如果, 若, 若是, 要是, 倘若, 倘或, 假若, 設若, 假使. If the verb in the conditional clause has a perfect form its sense is future perfect.

既, 既然 or 既是 before the protasis imply that the conditional event has already occurred. They equal the English *since* or *seeing that*. A concessive protasis is introduced by 雖, 雖然, 縱然, 即便, 就是, or may be followed by 罷了, with or without the conjunctions; 他雖有病罷了 *although he is sick.*

The apodosis following may have the conjunctions 却, 還, 也, 總, or be more distinctly indicated by 然而. Yet it often stands without conjunction; 雖千法萬計還是不行 *though any number of plans be used all is in vain.*

An *a fortiori* argument or assertion is given by using 尚且 before the first member, and 何況 before the second. Or the second member may contain the interrogative adverb 怎麼.

The order of protasis preceding apodosis must always be observed. A concessive clause cannot be attached to the end of a sentence as in English.

By analogy the conjunctions 纔 and 方, which primarily refer to time, may be brought in the logical sphere, to denote that essential conditions have been fulfilled ; 找一個匠人纔好 *when a mechanic has been sought it will be well.*

VI. Causal connection is expressed by the conjunctions 因, 因為 or 因着 introducing verb clauses, or by the prepositions 因, 因為, 爲, or 爲着 with noun-phrases.

If the cause affirmed is the avoiding of certain consequences, the terms 免得, 省得, 恐怕, 惟恐 are used, which though primarily verbs may serve as conjunctions meaning *lest*.

VII. If the sentence be illative, *i.e.* first mentioning cause and then effect, the first member may take one of the causal conjunctions (except 免得 and 省得) or be without conjunction. The essential thing is some such word as 所以, 故此, 因, 因此, 因而, or simply 就 before the second member. 因此 and 故此 may introduce new sentences.

VIII. Final aims may be expressed by infinitive verbs depending on words preceding. If separate clauses are used, they are introduced by 使, 叫, 要 or use the auxiliary 可以.

The actual consequences are introduced by 使, 叫, 以致, 甚至. Clauses of this character have their place at the end of a sentence.

In reference to conjunctions one of the most important points to be studied is their position in a clause; since although they must stand at the beginning, they may be either before or after the subject, *i.e.* when there is a subject expressed.

Those which stand before the subject are 但, 然, 然而, 所以, 故此, 因此, 惟, 恐怕, 倘或, 並且, 而且, 設若, 假使. Their prominent position is due to an independence of meaning, by which they announce beforehand the character of the coming clause.

Those which stand in immediate connection with the verb are 也, 還, 又再, 反, 倒, 既, 雖, 若. They are less independent, more like adverbs.

Others have no fixed position, but usually follow the subject, as 雖然, 縱然, 如若, 如果.

## CHAPTER XXI.

*Interjections and Final Particles.*

The Chinese have various exclamatory sounds which probably differ in each local patois. The most current are 噯呀 expressing surprise, 噯 fear 噯阿 pain, 噯 grief.

The Wen-li idiom makes nouns and adjectives exclamatory by adding 哉, as 美哉 *beautiful!* 禍哉 *woe!*

The ordinary place of interjections is at the beginning of a sentence, or rather before it. When introduced after the subject or prosthetic object they interrupt the sentence, and make a pause necessary; 我的本家, 噯呀現在都散了 *my family, alas! it is now scattered.*

Terminal particles are a special feature of the language.

阿 is often used to mark clearly the end of a caesural clause, or to give emphasis to a command or sentiment.

噯 may enforce an exhortation, 呀 may emphasise a statement.

罷 (primarily a verb meaning *to desist*) attached to suggestive and imperative sentences has the sense of *being done with the affair*. 了, read 喇 is sometimes used at the end of a sentence, not to indicate the completion of an act, but merely for euphony.

麼 sometimes written 嗎, commonly terminates a question calling for a categorical answer; 你知道麼, *do you know?*

呢 is used at the end of a question, which is not to be answered categorically, but seeks for information. The mere appending of 呢 is sufficient to make an inquiry although no interrogative words may have been used in the sentence. 呢 is also used at the end of clauses, when the details of a subject are being taken up for discussion, and sometimes to give pique to an assertion.

The terminal particles in Wen-li are quite different. 乎 makes an interrogation, so does 歟. 焉 leaves the sentence unfinished like a semicolon in English. 也 finishes a statement, and 矣 dismisses it. 已 finishes an action. 耳 means *only this and nothing more*. 哉 is exclamatory, giving emphasis to a word or clause preceding.

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## CHAPTER XXII.

### *Euphony.*

The common impression that everything depends upon the rhythm of a Chinese sentence is an exaggeration of an important fact. Chinese teachers having no grammatical rules to go by, can only say that a sentence does not sound right. In such cases a careful analysis will often show that some grammatical rule has been violated. Yet an orderly correspondence of clauses is often essential to keep the syntax of a sentence clear, and used in moderation, is an element of strength and beauty in style. The present system of education in China tends to promote this quality of style, since the earliest exercise of a boy's inventive faculty is in mating words, and as he goes on to write compositions in prose and poetry, the rhythm is the main point to be regarded. I have not studied much on this subject, but a few conspicuous facts may be signalized.

1. In using nouns, adjectives, verbs and adverbs it is often possible to use either a monosyllable or a dissyllable and rhythm will then decide the case. When there is a succession of words in the same grammatical regimen, they are apt to correspond in form; **他的妻子兒女** *his wife and children*. When antithetical words are used together, without conjunction, as is so often done, they must be mated in order to intelligibility; **早晚** *early and late*; **愛惡** *love and hate*, or **愛惜, 厭惡**.

2. When two terms are associated as governing and governed, they often correspond in length. A two-syllable adjective stands well before a dissyllabic noun; and so of adverbs before verbs. We may say **高才** or **高大才分** (*lofty talents*) **難以明白** is more rhythmical than **難明白**, yet the latter is good Chinese.

3. Phrases or clauses of greater or less length, if parallel in regimen, may be parallel in form; **輕出重入** *to give out scant measure and take in heavy*; **作買賣當差使種莊稼** &c. The current literary composition style carries this balancing of clauses to a wonderful extent, two whole sentences being sometimes mated word for word. The rhythm is more perfect in these cases, if the corresponding words in the two members are of opposite tones, one P'ing (平) and the other Tseh (仄) But no one need trouble himself about that, until he begins to compose couplets or poetry in Chinese.

4. Phrases which stand in the relation of principal and subordinate, are often both reduced to two syllables, and coupled together in a four-word group; **拿刀殺人** *taking a knife to kill*.

5. The Chinese are especially given to a dissyllabic rhythm and the forming of four word groups. But such crystallized discourse must be frequently broken up by freely formed terms, otherwise the style becomes stiff, and indeed violates the native rules.

6. The connecting particle 的 is dropped if possible, and other abbreviations are made as the members of a sentence are developed by the accretion of new ideas ; 他的身子 *his body* ; 他身上的衣服, *the clothes on his body*. It is especially offensive to have 的 recurring too frequently.

7. The appending of 了 (read *la*) at the end of a sentence is often euphonic, like that of 也 and 矣 in Wen-li ; although it probably should not be used when its sense of completeness be absolutely incongruous. Its euphonic use is to carry out the rhythmic flow of the clauses just preceding. Thus in 打了他了, the last 了 is redundant, but completes a second couplet making out a four-word group. At other times it is merely a sound for the voice to drop on.

8. The caesural pause is much used in Chinese. It allows the mind and voice to rest after the mention of a topic, or the suggestion of an idea, and often prepares for a new departure in the grammatical structure of a sentence ; 那個人阿你不要跟着他 *that man, you should not follow him*. The quadriliteral and other groups which have been mentioned have pauses of greater or less length between them.

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## CHAPTER XXIII.

### *Peculiarities of Wen-li Style.*

As Book-style expressions are continually cropping out in the colloquial, I have tried all along to give the essential facts in regard to that style. I now add a few general remarks, not seeking to enable the student to speak Wen-li, but helping him to understand what he may hear.



The general order and structure of a sentence in straight forward Wen-li—I do not speak of the Wen-chang style—is much the same as in mandarin colloquial, so that one well instructed in the latter has little difficulty in reading the Peking gazettes, the national histories, moral exhortations and commentaries on the Chinese classics. Many of the idioms of mandarin are of course excluded from Wen-li, but it is not to my purpose to speak of them. The differences calling for mention are ;

1. Brevity. Single words are used when the mandarin would have dissyllables.

2. Words are used in different senses. 是 in Wen-li is an adjective meaning *this*. 也 and 焉 are final particles, whereas the mandarin uses them as conjunction and adverb. 他 means *another*, instead of being the 3rd personal pronoun. Yet the great bulk of the words have the same sense in books as in speech.

3. The particles are quite different. 則 and 卽 take the place of 就 and 便. 亦 supplants 也. 乎 displaces 麼, 之 stands for 的 before nouns, for 他 after verbs. 者 takes the place of 的 in independent composite adjectives.

4. As to idioms, I only think of two which need be mentioned here. 者 is much used after the subject of a sentence, with 也 answering to it after the predicate. Thus in definitions 道者路也. 之 is inserted between a subject and predicate so as to make the latter a verbal noun governing the former—thus preparing the whole clause to be used as a subject or object in the sentence ; 鬼神之爲德.

It is not desirable to affect a bookish style in talking. The novice is apt to make himself ridiculous to the educated and unintelligible to the common people. Long intercourse

with the people will give him command of many condensed expressions as brief as the Wen-li—and gradually do away with the prolixity of our child-talk in Chinese.



*Primo* (142)



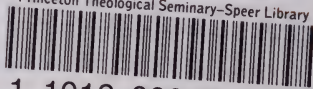




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